

The Spirit of Missions



Planting the sign of victory in the cemetery on a Philippine mountain-top

EASTER NUMBER

APRIL, 1913



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III

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IMPORTANT NOTES

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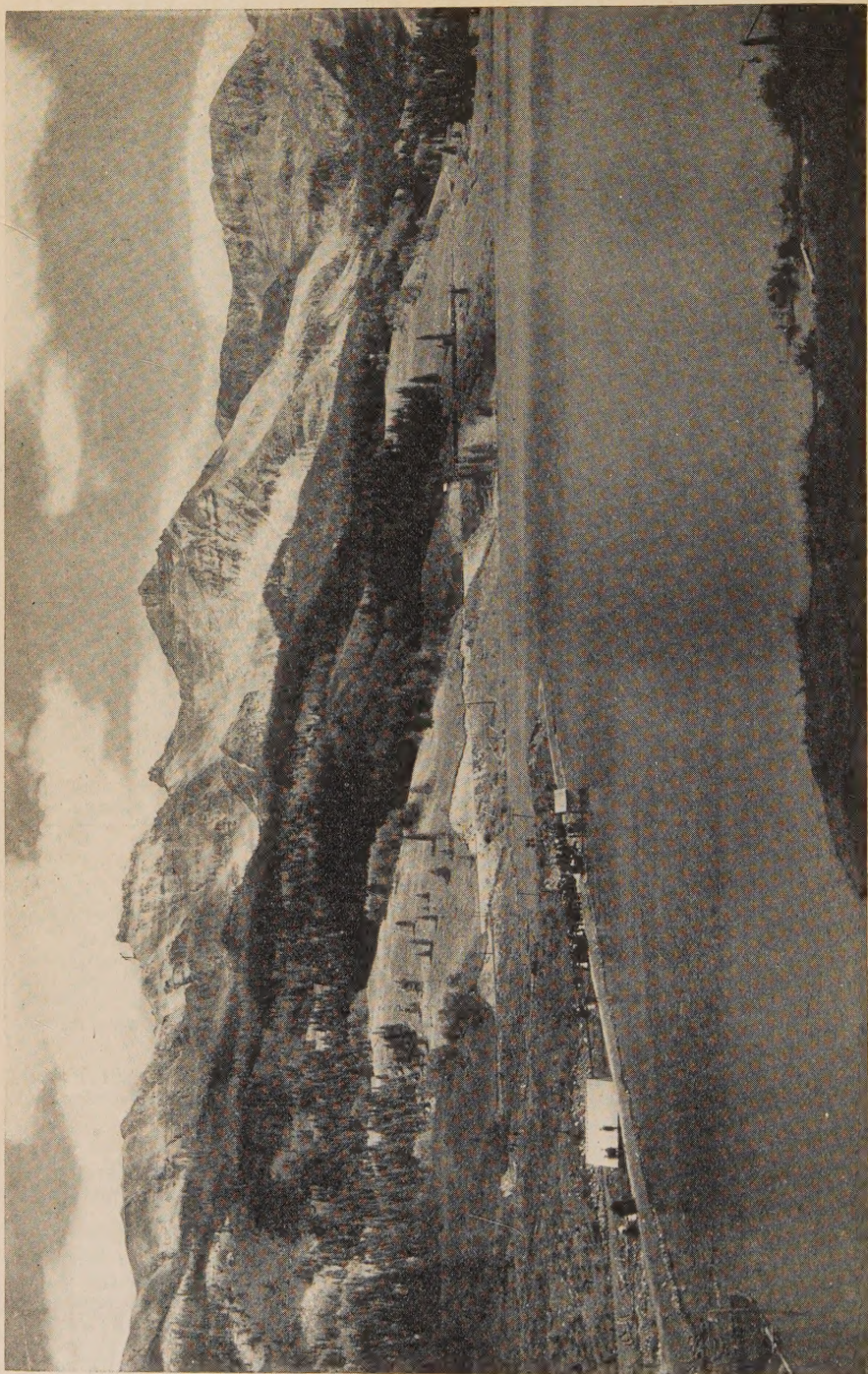
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



A MOUNTAIN LAKE IN SOUTHWESTERN COLORADO
See "Map Talk on *Western Colorado*," page 231.

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

April, 1913

No. 4

THE PROGRESS OF THE KINGDOM

ONCE more we have listened to the Easter story; once more we have said in our own hearts and with our own lips that

"Alive Forevermore!"

"Christ is risen indeed." This has meant much or little,

according as we have realized what the world and our own lives would have been like had He never come forth from Joseph's tomb. The Easter thought is so familiar, its truth is so sure to our hearts, the Easter glory with its pledge of life eternal has been shining so long upon our human pathway that we cannot conceive of its absence. Yet if we really stood with the disciples in the shadow of Good Friday, we must have comprehended something of what it meant when the light went out of the face upon the cross; and knowing this we could more nearly understand what it meant when He stood among them in His risen glory and said, "Peace be unto you!"

It meant so much that out of that moment was born the impulse, which never left them while life lasted, to tell to all men the story of "Him who liveth, and was dead, and is alive forevermore"; for they had known what the loss of Him could mean to human life. This thought underlies the statement of the Gospel that the disciples preached everywhere, "Jesus and the Resurrection"; and this truth is the one which makes Easter Day a great missionary festival. Most properly has it become, in many parishes, a time when special

offerings of thanksgiving are made, whereby the story of that day may be sent on its speedier journey to enlighten the lands which are still in darkness.

THE thoughts and prayers of thousands of Church people must have turned anxiously in these past weeks

**Distracted
Mexico**

toward our little band of workers in Mexico. Our readers will, there-

fore, rejoice to know that none of the Church's mission staff suffered injury during the recent fighting. Some were, indeed, in the very midst of it, as is evidenced by correspondence which will be found on a later page. Not only have the lives of our workers been graciously spared, but our property has suffered little damage. This was almost beyond expectation, since two of our churches in Mexico City, Christ Church and San Pedro, were within the zone of fighting, and the house occupied by Deaconess Affleck and her helpers was actually alongside of the citadel and had a machine-gun planted on its roof!

Of course the unsettled conditions in Mexico make Church work exceedingly difficult. Thousands of Americans, many of whom are supporters of our work, have left the country. The exodus of women and children has been particularly great. Our missionaries find their congregations sadly reduced and their resources greatly depleted. Some faint-hearted persons would say that it would be well for us to withdraw, at least for a time. They lose

sight of the fact that we are not in Mexico simply to minister to Americans, but to help build up a native Church. To desert our devoted band of Mexican Churchmen at a time of crisis like this, would be not only undiplomatic, but unworthy of the Church's record. Never did they more need the sustaining help of our prayers and our gifts. By proving to the Mexican people that we are willing to suffer with them, we shall be the better able to help them toward the attainment of a really Christian citizenship.

**"FEAR GOD and work hard"—"Any-
where, provided it be forward"**
"I will place no value on anything I
David have or may pos-
Livingstone sess, except in its
 relation to the
 Kingdom of Christ."—"I shall open up a
 path to the interior or perish."

Words such as these, to be found throughout Livingstone's letters and diaries show plainly why it is that the world is observing the centennial of the birth of the dauntless Scotch missionary, philanthropist and explorer. Though written in manhood, they indicate clearly why the weaver boy fought his way successfully through all the limiting environment of his poor Blantyre home, triumphed over the drudgery of the cotton mill, won for himself an education and finally made contributions to scientific knowledge and rendered services to mankind equaled by few men of the nineteenth century. He had desired to go to China as a medical missionary, but the directors of the London Missionary Society thought his abilities and attainments too modest for that field. So his destination was finally fixed as Africa. In interesting contrast to the opinion of the L. M. S. are the words of Sir Bartle Frere written many years later, after much personal intercourse with Livingstone in Africa, "Of his intellectual force and energy he has given such proof as few men could afford. Any five years of his life might

in any other occupation have established a character and raised for him a fortune such as none but the most energetic of our race can realize."

Livingstone has been described as a "modern-minded man" and much of his wonderful achievement has been attributed to that. It is more accurate to call him a "willing-minded man." That was his own phrase. He wrote even before he went to Africa: "If you have the willing mind, that is accepted—God desires that. He can do all the rest." From the day when the young man, who had been rejected for China, modestly asked Robert Moffatt: "Would I do for Africa?" to the day when he knelt in the hut in Ilala, never to rise in this life, David Livingstone displayed a passionate willingness to be used of God. Nothing else could have sustained him in the long heart-breaking separation from his wife and children, in the exhausting journeys of twenty-nine thousand miles on foot through Africa's swamps and forests and over Africa's scorching and waterless plains, and in the bitter disappointments caused by half-hearted or disloyal companions.

Livingstone was essentially a pioneer. From the very first he was eager to push into the regions beyond. To build upon another's foundation was impossible to him. Perhaps it was little wonder that the directors of the London Missionary Society found it impossible to keep pace with him. Wherever he went he secured information with a precision that amazed scientists, and he preached the Gospel with the fervor of an apostle. By his travels and his preaching he, more than any other man, broke the power of the slave trade and opened a new continent to the world.

Henry M. Stanley, who found Livingstone in Central Africa and vainly tried to persuade him to return to the world of civilization where unbounded honors awaited him, bears this testimony: "For four months and four days I lived with him in the same house, or in the same boat or in the same tent

and I never found a fault in him. Each day's life with him added to my admiration for him."

On May 4th, 1873, he was found dead upon his knees. His African servants buried his heart in the land for which he had given home and life. His body, through almost indescribable difficulties they bore to England. It rests now in Westminster Abbey. Who that has been privileged to stand above the plain black slab in the floor of the nave has not been stirred and bettered by reading:

"Brought by faithful hands over land and sea here rests DAVID LIVINGSTONE, Missionary, Traveler, Philanthropist. Born March 19, 1813, at Blantyre, Lanarkshire. Died May 4th, 1873, at Chitambo's village, Ilala.

"For thirty years his life was spent in an unwearyed effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa, where, with his last words he wrote: 'All I can say in my solitude is, may Heaven's rich blessings come down on every one—American, English, Turk—who will help to heal the open sore of the world.'"

RELIGIOUS conditions and needs in Latin America were carefully reviewed by a conference of officers and members of mission boards and missionaries meeting in New York, March 12th and 13th. Frank recognition was accorded the good accomplished by the Roman Church. Any desire to detach sincere Christians from their present allegiance was disavowed. Equally frank was the recognition of the existence of deep moral needs and of startling spiritual destitution. When the percentage of illiteracy ranges from fifty to eighty-five per cent. among the seventy-one million people of the Latin American world, when fully one-third of the births are recorded in official statistics as illegitimate, it is high time for more vigorous action on the part of constructive Christian

forces to give such aid as they may to the Latin American peoples in their efforts to better the situation.

Information from all sections of Latin America showed that university life is characterized by agnosticism and infidelity. Brazil, Chile and Argentina are easily the most progressive Latin American lands, with immense possibilities for good or ill. At present they are working out their national destinies without the energizing and ennobling power of vital religion.

The Rev. John G. Meem, who has spent twenty years in our Church mission in Brazil, regretfully told the conference that he could find but little encouragement in a comparison between conditions in the Roman Catholic Church today and a quarter of a century ago. And his testimony was substantiated by workers from other lands. In spite of this, or possibly one might say because of it, missionaries and missionary executives were agreed that the only proper attitude to take towards the Roman Catholic Church was one of kindness and helpfulness. To construct, not to destroy, to proclaim positive truth, not to denounce the message of others, to try to find what is best in the work of others and bring that best to completeness, were the principles recommended.

The conference also urged that special attention be given to work among women, that the distribution of the Scriptures and their interpretation in a truly catholic spirit should be continued, accompanied by the careful translation and publication of Christian literature, and that plans should be made for a system of Christian schools in order that the young people of today may be saved from the prevailing agnosticism and infidelity. The possibility of a visiting lectureship through which the religious convictions that lie at the foundation of our national life might be made known to the students of Latin American universities and other educated people was suggested. In extending work in Latin America it was urged that the largest

practicable measure of co-operation be employed in order that the inherited divisions of the past and their resulting weaknesses may not be perpetuated among Latin American peoples, familiar with the outward and visible unity of the Roman Communion.

It seems certain that the conference will help to assure more vigorous work on behalf of the many nations included in the Latin American world.

IT is one of the signs of the dawning of a better day that the world grows more careful of human life. Even yet

False Economy

its conscience on this point is none too tender, but nevertheless we are

slowly outgrowing the notion that property is more valuable than humanity, and are coming to think that the individual has rights and dignities which are pre-eminent. This is part of the development—sadly retarded, indeed, but slowly advancing—of the Christian ideal as set forth in the Gospel. It has been learned only from the lips and through the life of the Master. The time is coming—and in the more enlightened of Christian nations it would seem to have already arrived—when we will no longer wear out a man to save a machine, when we shall not permit the destruction or deterioration of life to produce an increase of property. Viewed even on the lowest ground, it is a mistaken economy.

Missionary Equipment

These thoughts are sometimes forced bitterly upon our attention as we con-

template the sphere of the Church's work, particularly that in lands abroad. Our missionaries, high-hearted and enthusiastic, giving their lives gladly that the work may be set forward, trust themselves to the care and support of the Church, and turn their faces toward strange lands in far corners of the earth. They go among a people alien and per-

haps antagonistic; they spend themselves generously and freely, and sometimes, it would seem, almost in vain. This is frequently because they are not given the tools with which to work; because they are not surrounded by the conditions which make effective work possible. They grow discouraged with the impossibilities of the situation, or break down under the strain of combating them—and all because the Church at home does not give them a fair chance; because we ask them to work in our name under desperate conditions.

Yet when these returned missionaries speak to our congregations and appeal for money wherewith to build or equip a school or hospital—those primary necessities of effective mission work—we feel their request an irksome one, and wonder why they cannot be satisfied with what they have. Surely all this is a false economy. The lives of men and women who have prepared themselves through long years for the most delicate of all service, are sacrificed to save a few hundreds or thousands of dollars.

An instance of this has recently come to our attention and is the inspiring cause of this protest. One of the most efficient of our missionary woman physicians, having labored on under almost impossible conditions, and done a dauntless work against seemingly unsurmountable obstacles, has broken down, and comes home—probably not to return. She was conducting a hospital in a rented building of which one of the workers said: "We women are working in a cellar-like building which will ruin the health of any foreigner. One ward of twelve beds has light and air only from a covered court less than twenty feet square. I went to the hospital this morning to find the old Chinese building leaking in a dozen places, and the nurses scraping snow from the tables that they might dress the sores of the shivering patients. Each nurse's bedroom had a snow-bank in the centre, and the rounds of inspection had to be made in a fur coat and rubbers." A friend at home

who is cognizant of the facts, bursts out with this comment: "The way we are 'at ease in Zion' appals me! But most of our people seem to think we are virtuous to do what we are doing for missions. What a waste to break down valiant workers by sheer overtasking! Any man would see to it that a splendid, spirited horse was not racked to death, but somehow it is different with the humans!"

LAST month we called attention to the unfavorable condition of the Church's missionary treasury. This month there is no

The Cloth and the Garment

more cheerful word to say. The tide has not yet begun to rise, and it is high time that it should do so. During February the offerings did not quite keep pace with last year's record, whereas not only as much but a very considerable additional sum is needed for the year's responsibilities. If this need is to be met there must be immediate and energetic action.

We believe that the Church as a whole desires to back its Board of Missions and properly to support its missionary enterprise, but it must prove its faith by its works.

The advances in expenditure which have been steadily made in recent years were imperatively demanded for the good of the work. Most of them were simply inevitable if the work was to continue in any adequate way. A considerable amount of the enlargement was due to the new responsibilities laid upon the Board by the General Convention in creating and dividing missionary districts. Unusual conditions arose in connection with our school work in China and Japan, which made purchases of land and other enlargements necessary for the proper continuance of the work. In the domestic field also appropriations have been considerably increased. Added to this there was the deficit which has been carried forward for a number of years. The present situation is in

part the accumulation of past failures to meet apportionments; it is in no sense due to a hasty enlargement of operations.

Cutting the Cloth

At present the Board is facing the necessary duty of deciding what obligations shall be assumed for the missionary year beginning September 1st. From the bishops of seventy-five dioceses and missionary districts, at home and abroad, it is now receiving itemized estimates of the appropriations needed for next year. These estimates represent, in the judgment of the bishops, the least amount required for the proper maintenance of present work. They make practically no provision for new enterprises or for the better equipment of the mission plant. The aggregate asked is certain to be far larger than the Board of Missions will dare appropriate.

These estimates will first be rigidly examined by the council of the officers, who—much as they regret to do it—will still further reduce the "irreducible minimum" of the bishops by recommending that certain items be not allowed. The estimates with these recommendations will then be laid before the members of the Board's Executive Committee, which may think that still other items should be cut, or may restore some of the items reduced by the officers. After dealing with each separate estimate in detail, the Executive Committee will prepare a budget showing the amount asked by each bishop and the amount it recommends should be appropriated. The whole budget and the separate estimates will be the main business before the full Board of Missions at its meeting on May 14th. It may still further modify the recommendations of the officers and the Executive Committee before finally making the appropriations.

An appropriation once made is a promise to pay, and must be fulfilled whether or not the Church sends to the treasury during the year an amount sufficient to

meet all the obligations. For several years past the Board, in its endeavor to provide a mere fraction of the increased appropriations requested by the bishops, has assumed obligations which proved to be somewhat larger than the amount given by the Church to meet them. The total of several such deficits is now \$197,000.

What Shall the Pattern Be? It would be far easier for the members of the Board if, instead of being obliged to make appropriations at the beginning of the year of money to be secured, their responsibility was limited to a mere distribution at the end of the year of money already in hand. But the Church has created a Board of Missions, not a charity organization society. It has commissioned the Board by canon, as its agent, to conduct missionary operations in all lands. The Board must have a policy. It must study the whole field, which is declared to be the world. It must determine where immediate advance is most important, and where reinforcement is most needed at any given time. It must find, train, commission and send recruits. It must counsel with the bishops who seek advice, and co-operate with them in meeting the needs and developing the possibilities of the several fields to which the Church has sent them. The Board must keep the Church informed of the progress of its Mission. It must do its best to secure what it has promised to the bishops, and it must present a clean balance sheet—if it can.

In discharging the duty of extending the Kingdom, and in endeavoring to meet some of the needs to which, with such wholly proper insistence, its attention is called by bishops and missionaries round the world, the Board may assume obligations which seem to some beyond the ability of the Church to provide.

"The question naturally arises," writes one who is evidently troubled by the present situation, "whether the faith of

the Board is not misplaced. It is barely possible that they may be mistaken in making appropriations of money that they have not in hand, and that their experience should teach them will probably not be furnished." It may be that the Church has not acted wisely in compelling the Board to exercise faith as well as judgment. Bishops and missionaries, however, whatever may be their estimate of the Board's judgment, are not likely to think of the Board as reckless in its promises. Too many of them have had the bitter experience of watching cherished plans disappear, and doors of opportunity close, because after the Board had promised all it dared, it felt obliged to refuse to appropriate the moneys needed for many a worthy bit of work.

How can the Board do otherwise than act in faith that the people of the Church, who have chosen the Board of Missions as their agent, will do their best to meet the necessary obligations assumed on their behalf? The harshest criticism that could lie against its action would be that it had believed in the people of the Church more than they deserved, and had rated their generosity and devotion to the Master's cause too highly.

If this be true, the Board will of course find it out. It will be compelled to mark time while the Church catches up. It must stop development and deliberately retard growth, cutting the garment according to the cloth. But is that what the Church wishes? Would she not far rather furnish more cloth?

WE often receive requests for copies of the Indian Number of THE SPIRIT OF MISSIONS, issued in September, 1910. Unfortunately our stock is too low to permit our filling these orders. If any of our readers have copies of this number to spare we shall be glad to receive them. Send express, collect, to the Business Manager of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City.

That I May Know Him

THE SANCTUARY OF MISSIONS

TELL HOW

Apostles of the risen Christ, go forth!

Let love compel.

Go, and in risen power proclaim His worth,
O'er every region of the dead, cold earth,
His glory tell!

Tell how He lived, and toiled, and wept
below;

Tell all His love;

Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote
our foe,

Then rose above!

Tell how in weakness He was crucified,

But rose in power;

Went up on high, accepted, glorified;
News of His victory spread far and wide,
From hour to hour.

Tell how He sits at the right hand of God
In glory bright,

Making the heaven of heavens His glad
abode;

Tell how He cometh with the iron rod
His foes to smite.

Tell how His kingdom shall thro' ages stand,
And never cease;

Spreading like sunshine over every land,
All nations bowing to his high command,
Great Prince of Peace!

—HORATIUS BONAR

THANKSGIVINGS

“WE thank Thee”—

For the glorious resurrection
of Him who “brought life and immortality
to light through the Gospel.”

That our missionaries in Mexico
have been delivered from imminent
danger and loss. (Page 236.)

For the faithful workers in the far
corners of our own land who are
helping to create the Christian citizenship
of the future. (Pages 231,
255.)

For the testimony borne by Christian
converts in heathen lands, and
their desire to tell the good news
among their brethren. (Page 249.)

For the signs of a statesmanlike
purpose in the administration of our
domestic mission fields. (Page 246.)

*The First-begotten of the dead,
For us He rose, our glorious Head,
Immortal life to bring;
What though His saints like Him shall die,
They share their Leader's victory,
And triumph with their King!*

INTERCESSIONS

“WE pray Thee”—

That we may be so filled
with the joy of thy Resurrection
that we may go gladly and tell it
unto all the world.

To send a blessing upon the educational
work of the Church in Japan,
and particularly to supply the needs of
St. Paul's College, Tokyo. (Page 239.)

That the home mission field may be
more abundantly supplied with men
full of faith and power.

That those who work among the
aborigines in the Philippine Islands
may be cheered and strengthened.
(Page 241.)

Through the self-sacrifice of thy
missionaries to awaken among those
who remain at home a deeper sense
of responsibility and greater desire to
help. (Page 226.)

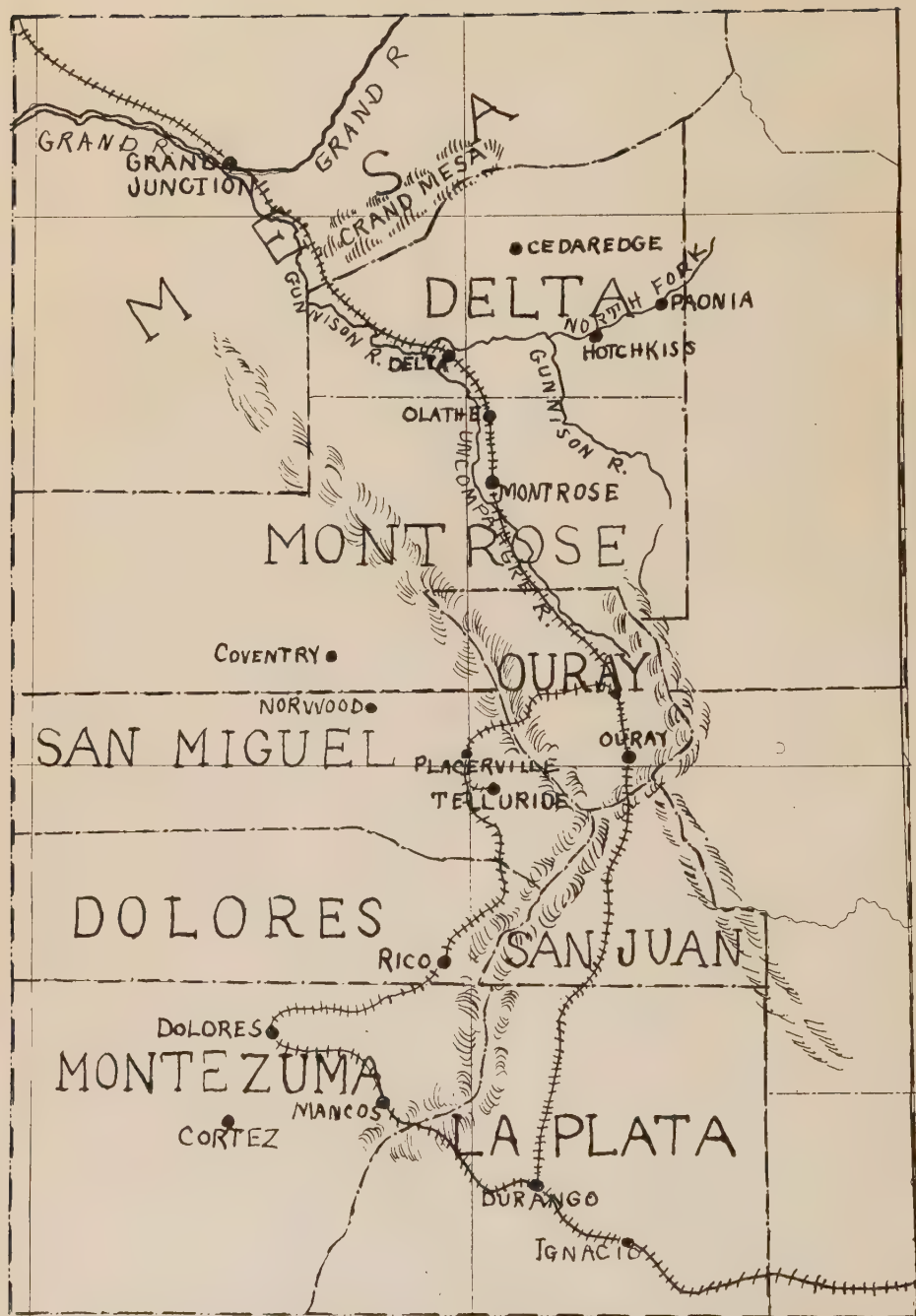
To enlarge the generosity and
deepen the consecration of thy
Church. (Page 227.)

To guide and govern our rulers and
all who are in authority, giving them
grace to execute justice and to maintain
truth.

PRAYER

O LORD JESUS CHRIST, who
“when thou hadst overcome the
sharpness of death didst open the
Kingdom of Heaven to all believers”;
Arouse thy Church that she may
call men into that Kingdom and may
teach them to live as sons of God
and heirs of eternal life. As the herald
of the Resurrection, set free by
the help of her children from the
grave-clothes which have bound her,
may she go forth to carry thy message
to the ends of the earth. For
this may we pray without ceasing,
give without grudging and labor without
fainting, because we have known
Thee and the power of thy Resurrection.
And so at length may all
the brethren of thy love come home
to the Father's house and to the
many mansions which Thou hast prepared
for them. Amen.

And the Power of His Resurrection



THE SOUTHWESTERN CORNER OF COLORADO



THE GRAND RIVER BELOW GLENWOOD

MAP TALK ON WESTERN COLORADO

By the Right Reverend Benjamin Brewster, D.D.

IN traveling between the two chief towns of Western Colorado—Grand Junction and Durango—one sees about a fifth of the missions of the district, and traverses a region destined to an importance second to none on the “Western Slope.”

Let us take this journey, starting from Grand Junction at half-past eight in the morning. Grand Junction is at just the central point of a north-and-south line drawn a little east of the state's western boundary. The distance by rail between this city and Durango, the seat of our only other parish, near the southwestern corner of the state, is only two hundred and sixty miles; but the journey takes at least two days, for travelers must perforce stop at Telluride over night, and moreover the greater part of the way the railroad is narrow gauge, and the speed around the frequent curves is not great.

As our train winds along the Gunnison River, we go between the grim yet imposing precipices of the lower Gunnison canyon, which admit of but little room for settlements, though we see, here and there, little strips of rich agricultural land nestling at the base of the cliffs. Around the nose of the Grand Mesa (really an elongated, flat-topped mountain rising over five thousand feet above us) the track curves slightly eastward, and enters the broad valley formed at the confluence of the Uncompahgre, the Gunnison, and the North Fork, which latter drains the eastern slopes of the Grand Mesa. At about eleven o'clock, we reach Delta, a town of 2400 people, appropriately named from the topography of the valley, so well watered by the three rivers. We stop here to visit St. Luke's Church, and to make a short side-trip up the North Fork.

St. Luke's is a pretty little brick struc-



Hotchkiss—"The little shack which we call the Guild Hall"

ture, centrally located on a corner, built about a dozen years ago, with a choir-room added last year. We have sixty-four communicants here, a vigorous Sunday school of forty-four pupils, an excellent vested choir of men and women, a working guild, and a Girls' Friendly probationary chapter. I have looked to St. Luke's to be our third parish in the district, perhaps in a decade or less. Delta is an important center for the fruit-growing industry, as well as for sugar-beets and alfalfa, and other crops.

Up the North Fork runs a branch of the railroad, to the smaller towns of Hotchkiss and Paonia, twelve and twenty-five miles away, amid irrigated mesas loaded with apple and peach orchards. A stage goes from Delta eighteen miles to the newer settlement of Cedar-edge, well up on the lower slope of the Grand Mesa. We have mission work going on at all these places, but church buildings at none of them, though we have land both at Paonia and Hotchkiss, and at the latter place there is on our property a little shack which we call a guild-hall, fitted up as a temporary place of worship.

These missions and others to the south, have been under the charge of our missionary at Delta. The growth is not rapid in these farming regions, and of course the population is scattered. While the wealth of the soil is great, the people who have settled here during the

past quarter of a century—beginning often with a mortgage—have been working hard to clear the ground and construct the irrigating canals, and are just beginning to come into their own. The Church cannot look yet for anything like self-support; but the growth ought to be steady if more young men can be found to work these fields.

Pursuing our main journey southward, we come next to Olathe, ten miles away. This is a town with less than five hundred people, but of growing importance as an agricultural center. The opening of the Gunnison tunnel three years ago has made possible the irrigation of thousands of acres of good sage-brush land on the upper levels of the wide-stretching valley. Here we have a new church—a memorial to Bishop Knight—which stands conspicuously on a low mesa a little east of the town; and though the kodak caught none of the houses in the neighborhood, the population is extending in this direction. The missionaries at Montrose and Delta, alternating, hold services here every Sunday afternoon, and a morning Sunday school is maintained by the lay people. Last Easter



ST. LUKE'S CHURCH, DELTA

I confirmed a class of seven in this new church. The sanctuary is beautifully adorned, and the people, who are devoted to their church, are now furnishing it with pews and electric lights.

Our next stopping-place is Montrose, eleven miles to the south. This is our third town in size in the district, with a population of 4,000, and is the metropolis of the great Uncompahgre Valley. At the festival occasion three years ago, when President Taft formally opened the Gunnison tunnel, bringing water six miles through the heart of the mountain, he called this "the valley with the unpronounceable name." But if you take each syllable as it comes, "Un-com-pah-gre" has, on the contrary, a rather musical sound.

Bishop Barker purchased an excellent site here, nineteen years ago, and we have a good church of brick, with a small frame rectory adjoining. Fifty-five communicants are reported, but the mission has had a slow growth. This is a good center for mission work, and the minister-in-charge goes out to several outlying stations, holding services in schoolhouses. We have tried to have a separate missionary for the western part of this huge Montrose County, but lack of funds compels us now to concentrate. The Rev. Arnoldus Miller, who formerly ministered to the vast country towards the west, now has charge of St. Paul's, Montrose City, and the nearer stations.

From Montrose, which is a busy railroad junction, you might now take your journey eastward, through the famous "black canyon" of the Gunnison and over the Marshall Pass. But, at this time, we shall keep on still southward, nearing the striking group of snow-clad peaks

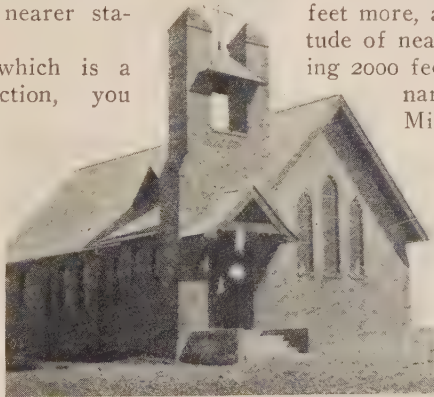


ST. PAUL'S CHURCH, MONTROSE

which block the distant horizon. They are part of the San Juan range, and were we merely after scenery nothing could be better than to push on to Ouray, nestling in its majestic amphitheater. Ouray is now one of our most encouraging mining-camp missions, owing to the good work of the Rev. J. H. Dennis, coming monthly from Delta.

Now, however, we shall change cars at Ridgway, ten miles short of Ouray, and embark on that branch of the Denver and Rio Grande system known as the Rio Grande Southern. We have mountain scenery here to satisfy any one. Our train sweeps sharply to the west for a while, climbing the "divide" for nearly 2000 feet more, and then, from an altitude of nearly 9000 feet, descending 2000 feet to Placerville, in the

narrow canyon of the San Miguel River. This is a little village of less than one hundred people, but teeming with life. Near here have been found rich vanadium deposits which are now being developed. From Placerville starts the stage for Norwood and



GRACE CHURCH, OLATHE

Coventry, and so on to the Paradox Valley. Scattered in remote settlements, the people need a traveling missionary. When can we have one for this section? At present the Rev. Arnoldus Miller, of Montrose, who has had to cut off his longer trips for the most part, visits Placerville, and also Saw Pit, four miles up the canyon. The people come in good numbers to our services, which are about the only ones ever held here. They have given us at Placerville a site, upon which we have moved a disused schoolhouse (also a gift), making the building over, with the willing assistance of the community, into a place of worship, calling it St. Peter's Chapel; but we still lack funds for the painting and the furnishing.

The important mining town of Telluride, in a beautiful high-walled valley seventeen miles beyond, is our necessary stopping-place for a night. If we are fortunately on time we reach there at seven o'clock; but often, if drifting snows or summer freshets impede, you are happy to pull in at eleven. Our mission work here has never greatly prospered, though we have a few communicants. Last summer a missionary was stationed here for four months and some interesting possibilities were disclosed in the high camps round about. But financial stringency made it necessary to curtail our force and return to the old policy of occasional ministrations. Telluride is very much alive, though, and it was a good sign of public spirit that the school children last year, in the campaign against tuberculosis, won the prize for the greatest proportionate sale of Red Cross stamps in the State of Colorado.

Resuming the journey early next day we pass through splendid mountains down toward the southwest corner of the state. We must not complain of the narrow gauge track, for it is hard to see how a broad gauge could zig-zag up and down these canyons and encroach upon the narrow ledges of these cliffs. Before noon we come to the old silver-mining

town of Rico, where empty houses and closed stores offer melancholy testimony to the practical effect of the drop in the price of silver; or, as some prefer to phrase it, "the crime of '93." But the census reports 368 people here still. Among them we have a dozen communicants. The only non-Roman church building in town, started as a "union church," is under Congregational control; but there is no resident minister of any name, and the people come freely to our services when we can have them. Last year I confirmed a class of eight, prepared by our missionary then at Mancos. We can do little, however, at such a place but minister occasionally to the older people who are left, and try to give some start in Church teaching to the few young people who, it would seem, must drift to other growing places.

As we continue our journey we begin to emerge from the broken hill-country at Dolores, where the road again takes a sharp turn to the southeast toward Durango. But let us stop at Dolores, and after lunch at the little hotel, take the stage which goes easily over the twelve-mile road to Cortez, the county seat of Montezuma County. As we climb the crest of the low divide between Dolores and Cortez, a wonderfully attractive view bursts upon us of fertile farm land being now gradually won from the sagebrush, of distant snow-clad mountains in Utah, and striking peaks, not so high, in Arizona and New Mexico as well as Colorado. Over against us stand the rugged walls of the Mesa Verde, enshrining the ancient mystery of its strange cliff ruins.

The promise of the future, however, is what chiefly wins us—the thousands of farms which, in a few years, will make all this new country smile. There is already a fine irrigation system, the water coming from the Dolores River through the separating hill by a tunnel of a mile and a half. Further along are 200,000 acres only waiting for the new irrigation for which plans are already made. Cortez is beautifully situated, a city set on a hill, commanding the



The converted schoolhouse at Placerville

entire valley that slopes away on every side. In this town of 565 inhabitants we have only half a dozen communicants. We hold a good site for a future church. At present there are three places of worship and four Protestant congregations—entirely disproportionate to the size of the place. Our occasional week-day services are, however, always largely attended. One would go far to hear better singing than that of the Manx male quartette, which kindly assisted at my last service here.

Returning to Dolores we travel by rail once more and in about an hour come to Mancos, another growing town and the starting-point for tourists wishing to visit the cliff dwellings. The Government has lately appropriated a liberal sum to improve the roads in and approaching the national park of the Mesa Verde. As people

come to an appreciation of the rare interest of the ruins there every summer should see an increasing number of visitors.

Mancos is a strategic point and a place where we must some time have a church. We have bought an excellent site and a nucleus of a building fund is in hand. Our mission now has twenty recorded communicants, and receives occasional ministrations from the rector of St. Mark's, Durango.

Let us close our journey with a little trip out of Durango about two hours by rail to the Southern Ute Indian Reservation at Ignacio. Here is the only Indian Government school now in the state. There are 362 Indians on the reservation, and about sixty-five children are in the school. On the staff of employees are three Church people, one of whom, Mrs. J. H. Molineux, has interested herself particularly in the religious condition of the pupils. I never had a more attentive congregation than the schoolroom full of Ute children when I held a simple Prayer Book service and gave a Christmas message. Though the Roman Catholic Church has a chapel on the reservation, and when the priest comes a portion of the pupils are taken to service, about half of these children are unbaptized. I think there is room for a real, if small, Indian work.



Indian children at Ignacio with Bishop Brewster and teacher

WHILE THE CANNON ROARED

PERSONAL NARRATIVES IN LETTERS FROM MEXICO

The following vivid description is from a private letter written by Deaconess Affleck, who has given herself so splendidly to the work among women in Mexico City.

IT has been a frightful experience, and no one can express the blessed relief of knowing that it is at an end. You have seen the details, of course, in the papers, so I shall give just the personal side. On Sunday the 9th we started to San José as usual at 7 o'clock. Found the cars were not running properly, but thought nothing of it. As we were nearing the center of the city a Mexican gentleman called to us: "Señoritas, do not go to the center." I stopped and asked why, and he said there was a "pronunciamento." We saw the crowded streets, but I thought it was just a demonstration, so we went on to San José. After service I took my coffee, as I never go home until after the second service, and we were going on with our work when the firing began at the Palace, four blocks from us. We stayed on, as the church seemed a safe place, and after a while everything quieted down, though the streets were filled with people running away from the battle. Then they began taking wounded soldiers into the hospital near us, and we began to realize that something serious had happened. After a consultation we decided to keep the church open, and at 10:30 we had a short service.

Then we started for home, walking, accompanied by Mr. Watson. When we were within four blocks of our house, which faces the citadel and is in the same block, the firing became terrific, and we were stopped by a Red Cross ambulance. The man said: "Go somewhere! *anywhere* except towards the citadel!"

"But, Señor," I said, "my house is there, and there are two young ladies alone. We *must* get them out." But he said, "No, it is impossible." So I asked him to take Mr. Watson under the protection of the Red Cross; this he refused, saying, "We cannot go there ourselves." So Mr. Watson took us to Mrs. G——, one of our parishioners who has a wall paper and paint shop in the center of the town, then he went by a roundabout way hoping to get to our house. After a time the place surrendered, and Mr. Watson got to the house, where the nurse who took care of Miss Strawn and a little friend of mine were frightened to death. A Gatling gun was on our roof and the yard filled with soldiers.

Well, we stayed with Mrs. G—— from Sunday until Friday morning. Tuesday, Wednesday and Thursday we were under fire. Shells struck buildings all around us, and burst over the house, so that we had showers of grape shot. But Mrs. G—— had only a few broken windows. As the federal batteries were two to four blocks from us the noise was dreadful. We had all the windows and doors downstairs closed with heavy boards, and we huddled together in the back part of the shop, while the fire was heavy. The roar of big cannon, the steady fire from machine guns and rifles was too dreadful to describe.

On Friday morning at daylight we got word that the federals were moving back nearer us, so it was decided that we must move; we telephoned the Embassy and a car was sent for us. The firing was going on, and the ride was

not exactly a pleasure trip, but we got through all right.

This morning Mr. Watson came for me, and we managed to get through the lines of sentries to our house. By the mercy of God, we escaped with just one shell; being so near the arsenal this seems almost miraculous. The shell entered my room between two windows, making a hole about a foot and a half in diameter, burst, and half of it went through another wall, into a closet, through the third wall, tearing large holes, and ruining a door. It finally landed on the bed. My room looked as if everything was ruined, but underneath the bricks, dust, etc., I found that very few things were broken; but how the clothes, the beds and rugs can ever be cleaned, is a puzzle! My walls are so badly damaged that I think we shall have to move. It looks like a hopeless task to try to get things in order, and the repairs will take a long time, so although we will forfeit six weeks' rent we have almost decided to do it. Anyway, if the guards are to remain around the arsenal it will not be pleasant to live there, and after the horrors of the past ten days, I feel as if I could rest better somewhere else.

The streets are in a pretty bad condition, but they began cleaning them yesterday. They burned the dead horses, and there was just one in front of our



DEACONESS AFFLECK

house yesterday. They have removed all of the bodies of soldiers and burned them just outside of town. The houses all around us are badly damaged, the beautiful Young Men's Christian Association's five-story building is riddled with shells and bullets.

No damage was done to San José, and very little in Mr. Watson's neighborhood. I am so anxious to see our people, for I am sure some of them had a hard time. Mr. Watson saw the ones near him, and gave money to those who were in need.

Poor, poor Mexico! God grant that peace may come now, and the suffering of so many be ended.

AT THE HOOKER SCHOOL

Archdeacon H. D. Limric also writes, telling how these trying days were passed at the Hooker School, our institution for Mexican girls.

AT last peace has been arranged between the two contending armies which have been showering a tempest of bullets and projectiles on the city. The experience has been rather hard on our nerves. Now I trust that we can begin to cool off a little. Any sudden noise is quite enough to make us jump and wonder what next.

It all began on that memorable Sunday morning, February 9th. I live on General Prim Street, with side windows facing the *ciudadela*, the object of the whole bombardment. At half-past eight I left the house, to go to the Hooker School in Tacuba to hold the regular services, not knowing really what had happened. On the way I met the Rev.

Mr. Orihuela, who had just come from the *Zocalo*, who told me what it was all about. As there were no street cars, we walked together to Tacuba, a distance of perhaps five miles. I found the girls and Miss McKnight much excited over the rumors that had reached them by telephone, but we held the services as usual, both in the morning and at night. We darkened the front of the house so as not to attract attention. While the children were much excited and alarmed, they behaved very well.

On Monday the bombardment continued. We were cheered by the coming of Miss Peters, the new house principal. But as I had to take one of the girls to the doctor, we went into the city while the firing was going on. The streets were almost deserted and while we ran considerable danger in going to the office of the doctor, we arrived safely and got away safely. But it was rather trying to the nerves to hear that continual *bing!* of the bullets and the crack of the explosives. That night at the school we had a new alarm because of the rumor that General de la O, a noted bandit leader and revolutionist, whose atrocities were enough to set the hair on end, would pass the school that night. I found all the little children in the dormitories on their knees praying. I called them together, had prayers and talked to them, and they went to bed rather more calm and brave than I would have thought possible. But as the night passed and nothing happened I think it was a good lesson in putting one's confidence in the goodness of an ever-watching Father. At any rate the girls seemed to have more quiet and peaceful confidence after that night.

I remained at the school until the peace came on February 20th, when I returned to my rooms in front of the citadel. I was amazed to find that very little damage had been done to the building. Our losses were caused by the looting of the soldiers who were stationed in the house, and who carried away a large number of things neces-

sary, when they left early this morning. But it might have been very much worse.

Mr. Watson's house was almost in the direct line of the cannon balls, and one day, when I had walked in from Tacuba to see him, I had quite enough of it after hearing the balls whizz by the house. In front and near by a number of people were either killed or wounded; it was really wonderful that his house was not shot full of holes.

We all are deeply grateful for the escape we have had. And it is a great wonder that with the thousands of cannon balls that were flung widely over the city, and the millions of bullets that went wild, more people were not killed or wounded, and that much greater damage to property did not result. One would expect that a ten days' cannonading would lay waste the city; but it did not, although much damage was done. More than 2,000 people were wounded and perhaps 1,500 have been killed.

Through it all, we at the Hooker School hardly knew that it was taking place except the distant roar of the guns. What was thought to be the most dangerous place in case of just such an attack, became probably the quietest and safest in the city. We suffered more in our fears of what might happen than in what actually did happen. We never expected to see or hear of such a bombardment. The most we did expect ever would happen was an attack from the Zapatistas, the bands of roving, unorganized and undisciplined men who have been making life miserable for the people of the States of Mexico, Morelos and Guerrero. We never thought the attack would come from the inside and that we would see such a sensational and swift revolution as was inaugurated by Felix Diaz on the morning of February 9th. Indeed, the city has not seen such a fight since the days of Hernan Cortez; and I hope we shall not ever see another. Our nerves have hardly got back into place yet.

THE CHRISTIAN COLLEGE AND MORAL LEADERSHIP

*By the Rev. C. S. Reifsnider, President of St. Paul's University,
Tokyo, Japan*

EDUCATION, in any Christian idea of it, is for service. The Christian college exists not merely for the sake of culture, but for the general good of the people. It represents whatever is highest and worthiest in the striving of the nation. It is called to moral leadership. It does not fulfil its mission simply in fitting a number of men to earn their livelihood by their brains. It gives light for the life of the people. The Christian idea of education consecrates it to humanity.

Now, when such eminent educationalists as Dr. Eliot, ex-president of Harvard, who has recently made an extended inspection of the educational system of Japan, when the professors of the Imperial Universities of Tokyo and Kyoto, and others well qualified to judge of the shortcomings of Japanese education, have been criticizing the present system, the need for a Christian college becomes the more apparent.

The great defect of the present system seems to be its failure to affect materially the moral life of the nation. An attempt to correct this defect in the

moral tone of the nation was the recent *San Kyo Kaido* (a conference of the three religions—Buddhism, Shinto and Christianity) called at the initiative of the government, and the proposal of a recent conference of the Federated Missions in Japan to establish a Christian university whose standing should be

equal at least to that of the Imperial Universities of Tokyo and Kyoto.

In the general endeavor to uplift the moral tone of the nation, St. Paul's College has a responsibility, and the Church an opportunity which she cannot afford to lose.

St. Paul's holds a license from the Japanese Department of Education, and is the largest Christian school for young men in Japan. It reports 724 students this year; 105 were graduates last year; 30 per cent of these

were Christians, and the prospects for this year are equally good; thirty-four are candidates for the theological seminary. Seven hundred have been graduated in the last thirteen years.

St. Paul's has three departments: the College, the Middle School and the Chinese School. The present buildings



REV. C. S. REIFSNIDER

are inadequate for the Middle School alone, and every building is uncomfortably crowded. But, with the well-equipped projected buildings for the college department, to be erected on the plot of land nearly fifteen acres in the outskirts of Tokyo, bought with the \$50,000 raised through the energetic efforts of a committee in Philadelphia, St. Paul's College can take its rightful position in the forefront of this movement for moral betterment.

Properly to build and fully to equip these buildings, \$153,500 are immediately necessary. Of this amount \$25,000 has

already been given, and \$50,000 at five per cent interest borrowed. Work on the most necessary buildings will be begun at once. But this borrowed \$50,000 must be returned, and the remaining \$78,500 must be forthcoming within the present year if the Church is to grasp this unique opportunity for the ethical advancement of a nation.

This statement is made in the belief that the Church in the United States will wish to do its part in helping the Church in Japan take its rightful place in this general movement toward moral leadership.

The Buildings Needed

Halls for lectures, laboratories, etc.....	\$50,000.00
Dormitories for 200 students.....	45,000.00
Gymnasium	15,000.00
Library with reading rooms.....	15,000.00
Dining hall, kitchen, etc.....	10,000.00
Chapel	15,000.00
Japanese teachers' houses (4).....	3,500.00
	<hr/> \$153,500.00

These sums may be further divided:
\$2,500 will build and equip one lecture room.
\$250 will provide a room in the dormitories.

A PIONEER IN JAPAN

The Board of Missions at its meeting on February 12 passed a resolution upon the death of the Rev. Arthur R. Morris, one of our pioneer missionaries in Japan, and directed that an appropriate minute be prepared and published in THE SPIRIT OF MISSIONS. It appears below:

THE Board of Missions, having been informed of the death of Rev. Arthur R. Morris at Yokohama, Japan, on December 17th, 1912, makes thankful record of his life and work as a faithful and devoted missionary of the Church during many years.

A man of high attainments, a gentleman of refinement and culture, a priest of the Church, Mr. Morris became one of the pioneer missionaries to the Empire of Japan in the year 1871, where for some time he was "the Church's lonely sentinel." For fourteen years he was engaged in evangelistic work in Osaka and its vicinity, and afterward as an instructor in Trinity Divinity School, Tokyo.

Simplicity, reality, devotion to duty, wonderful humility, were the distinguishing characteristics of his life. His example was inspiring; his influence was the pervasive influence of goodness. Without recompense, he gave himself for the Church's work; with wise discrimination but with generous liberality he contributed to the needs of others and for the advancement of the Kingdom of Christ. "His works do follow him" in the ideals and lives of many whom he influenced for truer service and worthier effort in the Nippon Sei Ko Kwai.

On behalf of the Board,
JOSEPH MARSHALL FRANCIS,
ERNEST MILMORE STIRES,
GEORGE GORDON KING.



THE GREAT AMERICAN GAME ON A PHILIPPINE MOUNTAIN TOP

"Sometimes three or four games of baseball are going on at the same time—and not a yard of cloth in all the uniforms."

PROPAGATION BY CONTAGION

By the Rev. Robb White, Jr.

THIS is a significant phrase in the tropics. We know only too well what "propagation by contagion" means in the matter of human disease. Yet the phrase may also be true of Christianity. The Mission of St. Mary the Virgin, at Sagada, Mountain Province, in the Philippines, is experiencing the benefits of such propagation at this time.

Sagada is high up among the mountains. Our mission is just 5,000 feet above sea level. All the soil available for rice or camote raising is under cultivation.

Even the Japanese can give the Bon-

toc Igorots very little instruction in intensive rice culture. On the very sides of cliffs and precipices every little foothold is used to support a stone wall, behind which is a filling of grasses and weeds, covered over with soil carried in baskets on the heads of men and women and children, for distances and over declivities that are nothing short of appalling. No pigs roam at large. They might fall off the cliffs and break their backs, as our mission sheep did; instead, each one has his little rock pen into which dead grass and leaves and weeds are dumped, to be trodden in with the manure, forming a fine compost, which

is carefully preserved and carried to the fields.

But away up here among these limestone ledges the supply of soil adjacent to permanent streams of water is very limited and does not suffice to feed the large population. From time to time, and particularly since the destruction of many of their paddies in the landslides accompanying the typhoons of 1908 and 1911, small bands have migrated down to the fertile lands in the valleys of the Abra River and its tributaries, about a day's journey from Sagada. Very many of those who moved down were persons baptized in our mission, and probably it might be said that all of them were friends of it. The Igorot who moves away from his ancestral home and surroundings is very apt to be an Igorot into whom has penetrated the idea that there is a more excellent way than that of his fathers.

Down there these Igorots have been in contact with the outskirts of the Christian civilization of the Filipinos of the coast, and it has meant a great deal to them to be able to reply to the taunts of these people of superior advancement: "We, too, are Christians." Unquestionably, also, it has helped when these poor, ignorant savages, unqualified either to give or to appreciate a reason of the new hope that is in them, found themselves familiar with the same old forms and ceremonies by which the Roman Church had grasped and held the Malays of the lowlands.

Upon their visits to their old homes and friends we have been called upon to baptize their children, and occasionally they have brought along some of their new-found neighbors to be baptized also. Some of these neighbors were of a different tribe from the Igorots, Tinguianes, a people who have been most hostile to the Christian religion. They were among those who suffered from the unwise custom of Spanish times of punishing a vicious padre by sending him to a parish among the savages in the mountains.

We were well aware that the amount of instruction these people had received was very small. We were also aware of the fact that probably prominent among their motives in seeking admission into the Church was a desire to ally themselves with the only Americans in their vicinity, largely because those Americans were rich, and powerful, and wise. Do they not harness the cataract and make it saw planks? Do they not teach a naked Igorot to turn a few cranks, and behold, the wheels go buzzing that turn lathes, and grind axes, and flare out the anito (electric) light all over the mission? Do they not build houses of hewn stone, and do they not understand the hidden secrets of medicine? Yet, even though we believed that the seeking for the pardon and peace and power of God had perhaps the last place in their thoughts, we have not hesitated to baptize them upon promise to return for further instruction, and to seek such counsel as their sponsors and catechists could provide.

In response to repeated requests from the people, and in particular to one made through the Presidente of that district, I made a visit down there the week after the Epiphany. This journey revealed a succession of little villages where the prevailing tone is already Christian, or a leaning toward that, and this not through the efforts of any priest or teacher, but only by the influence of the unlearned and ignorant Igorots who have carried in with them a joy and comfort which has won over their savage neighbors. Before starting, our counsellor, Señor Masferre, who served in the Spanish guardia civile, warned me that the trail went over the tops of all the highest mountains. As he explained, if you wondered why the trail went up to the very top of the highest mountain in order to go immediately down again, the reason was merely because the Igorots could find no mountain that was any higher. Probably to that it should be added that those trails began when the object of a road was



GATHERED FOR FIELD DAY SPORTS IN FRONT OF THE MISSIONARY RESIDENCE

not merely to reach your destination, but to reach it with your head on your shoulders; and the path that leads under or around anything may be too useful to one's enemies. Off in the distance was pointed out the place where four years ago Father Staunton succeeded in dissuading the people of Agawa from taking vengeance on the people of Mainit for a head taken. The people of Mainit do not wear gee-strings, but only a breech clout of bark. They cut off the man's head, replaced his loin cloth with one of bark and went wailing to the Governor that their brother was slain by wicked enemies.

We were accompanied by our staunch catechist, Gerardo, three of the school boys for acolytes, a boy to carry the case of medicines, and the gun, and the two carriers with clothes, food and vestments. At intervals we were met by small deputations from adjoining valleys re-

questing us to turn aside and heal their sick, or baptize some catechumens, bless some graves, or shoot their persecuting hawks, hear their civic complaints, or kill them some meat. Such collocation of functions seemed natural to them, so we did not undertake to disturb it, but did the best we could in each case. Sometimes these villages, or the trails to them, led right from the river-bed over the highest visible mountain peak. Some of the peaks are some 6,000 or 7,000 feet high, and precipitous accordingly, but it should be explained



"Do they not build houses of hewn stone?"

that when the angle got to be more than 90 degrees the people had arranged bamboo or rattan supports for the feeble-footed. From one of these peaks we could see the little trickling stream which Mrs. Staunton waded, waist deep, at 10 o'clock one night, in order to reach some seventeen poor unfortunates maimed in a landslide, with the typhoon still on.

Some of the boys began to get very tired, but when they got to diving after a wounded duck that fell in the river, all thought of returning vanished. I don't know which ruling passion is strongest in an Igorot's death, but some meat to eat interests him mightily while he lives; and it is with bits of meat, suspended on the reeds, or in little bamboo traps along the trails and about his house, that he propitiates the hostile spirits of the dead. High up in the hills it is a pretty solid chunk that is provided; we noticed as we approached the hot country that it was a dainty morsel in a very graceful little woven cage, waving from a feathery bamboo.

Along the wide river, among the broad low valleys, we found large villages where we were invited to stay over night, celebrate Holy Communion, marry those who were living together, and give instructions. Here were many of our own people, and many

others of the Roman Church, who had long been without any church ministrations; and they seemed glad to embrace the opportunity to make confession and communion, and to receive assurance that we would repeat the visit. Here, again, the idea that the Church was associated with progress and material advancement found its place in the reception accorded us. This region is bountifully supplied with food, and the canyons abound in superb trees of valuable hard woods. The tables provided for the Holy Communion were sometimes rough-hewn, and made with big-headed nails; but the wood would be flawless narra, or Philippine mahogany. But there is no good road and the resources are not utilized.

On the return we made one digression for a deer hunt. A large buck jumped up in front of the first hunter, about a hundred yards from the trail, and leaped into a clearing a few feet ahead. The huntsman's little dog barked in glee once or twice and then sat down on a rock to scratch some fleas from behind his ear, and the deer trotted on past the next spearless huntsman and disappeared in the bushes. Not one of the four languages known to our party could persuade one of our dogs to follow, so we quit.



BOYS CUTTING THE MOUNTAIN SIDE TO MAKE A LEVEL SPOT FOR THEIR NEW SCHOOL

At another little settlement where we stopped to get out of the rain we found all Sagadans and all Christians. Gerardo greeted the first resolute and strong-minded old woman at the door of her hut with a long string of Scriptural salutations. She received them all with great equanimity, arms akimbo, and when Gerardo's breath showed signs of giving out, merely remarked: "Ania pay?" (Any more?)

We were joined here by a man whose wife had run off to Sagada. He accompanied us quite cheerfully to the top of the first ridge, and when that consummation revealed two others, each still higher, to be scaled, the poor chap sat down and wept bitterly. A little farther on we needed some medicine for a man who had almost severed his foot with an axe. The inquiry for the medicine-bearer elicited the laconic monosyllable: "Dead." He revived, however, and overtook us, only almost dead.

The seventh day finds us home again, with sore feet but a record of the forty-eight baptisms and other offices per-



Some of our boys—and their little brothers.

formed, and promised medicines sent back to the sick along the route. Now we sit down to run over in our mind the list of husky young physicians, teachers, trained nurses and others of our acquaintance who might be so joyously spending the rich treasures of their lives uplifting the hungry sheep that look up and are not fed, down in the populous valleys of the Abra.



SLIDING DOWN HILL UNDER DIFFICULTIES

A NEW DEPARTURE IN MISSIONARY ADMINISTRATION

A BOARD OF STRATEGY IN THE SOUTHWEST

By the Reverend Edward Henry Eckel

THE Seventh Missionary Department took a remarkable step—forward, it believes—when, at its recent council in Austin, Texas, it voted with practical unanimity to create a departmental board of strategy. What a board of military experts is, with its war-maps and field-glasses, with its complete and detailed knowledge of the entire field of operations, of the topography and resources of the country, of the relative location and strength of the troops, armament and defences of both sides, and of the contingencies involved in critical movements; such, for a complete and masterful grasp of the whole religious situation in this missionary department, for the adaptation of means to ends, and for the most effective use of the available resources for the extension and strengthening of the Kingdom of God, is this missionary board of strategy intended to be.

The functions of the new board are chiefly studious and advisory. They are executive only to the degree that the council itself shall make them so. The board is given a free hand to originate much, but its plans can only be recommended. They will become effective only if they are found to be not inconsistent with constitutions and canons, if they are adopted by the council, and if they are authorized by bishops for their respective dioceses. But if any measure or plan which orig-

inates in the board of strategy passes the scrutiny, criticism and amendment of the entire board itself, and then passes the fiery ordeal of the council—of which every bishop in the department is a member, besides four presbyters and four laymen from each diocese and missionary district—it is reasonable to suppose that, though not mandatory but only advisory, it will have acquired a moral weight and persuasiveness almost equivalent to a positive law. A “good thing,” approved and commended under such tests as are here required, is hardly likely to be ignored widely and for long in the department by the Church’s leaders. And while able strategists and energetic leaders we already have in this department, as in others, in the persons of our bishops and missionary boards, it is obvious that, over and above the needs and problems of the individual diocese, there remain many tasks and opportunities which transcend alike the responsibility and resources of the individual bishop and diocese, but which can and ought to be treated by some authorized body with the whole field in view, and as far and as fast as possible brought to a practical solution. This last duty is pre-eminently the function of a board of strategy.

A glance at the following copy of one of the wall-charts employed in the council to demonstrate the need of such a board, may be suggestive:

Speak unto the Children of Israel, that they go forward.—Ex. 14:15.

WANTED—A DEPARTMENT BOARD OF STRATEGY

to be

An Executive Committee

A Bureau of Information and Publicity

A Clearing House of Method

An Advisory Committee

An Organizing Field Staff

An Efficiency Agent and an Engineer Corps

under, with and for

Bishops, Rectors, Missionaries and Lay Workers

in

The Five Missionary Districts and Seven Dioceses in the Six States of Missouri, Kansas, Arkansas, Oklahoma, Texas and New Mexico

in such matters as

Popular Evangelism and Mission Preaching—Church Extension and Defence—University Lectures on Creed and Church—Systematic Mission Study—Apportionment, Tithing and Missionary Giving—Sunday School Extension and Efficiency—Sunday School Training and Examinations—Lay Readers and Organized Lay Helpers' Associations—Christian Social Service and Moral Reform—Rural Church Efficiency—Associate Missions and Missionary Circuits—Automobile, Railroad and Tent Services—Lantern Services and Lectures—Organized Ministrations to Railroad Men and Commercial Travelers—Church Building and Equipment—Church Literature Distribution—Organized Publicity and Advertising—And in other things designed to make the Gospel "as this Church hath received the same" to be known, loved, respected and accepted as widely, sincerely and effectively as possible.

"FORWARD!" BE OUR WATCHWORD.

Turn now to another chart (see next page) which was intended especially to show in broad outline the nature of the studies actually necessary if a board of strategy, a missionary council, or any other responsible body is to plan and do really effective work.

It may fairly be asserted that the argument for the creation of this departmental board was made chiefly by the charts and diagrams, fifteen in number, which hung all about the room for two days during the discussion of the project. The entire council was deeply stirred, for example, by the showing that of the twelve and a half million people

in the six states of this department only three and a half millions are "full members" of any kind of religion whatsoever, and that if two millions more be added to these as "adherents," there are yet seven millions who acknowledge no religious allegiance. Or again, according to another chart, while the Episcopal Church has one communicant in every fifty-two people in New England and one in every forty-five in the Second Department (New York and New Jersey), it has only one in every 280 in this department, the smallest proportion anywhere in the United States.

No sooner was it created than the

board of strategy was asked by resolution to consider and report upon:

1. Advisory plans and recommendations designed to give practical effect to (a) the establishment of associate missions; (b) the creation of missionary circuits to shepherd the scattered sheep of the flock, (c) popular evangelism and Church extension lectures in the centers of higher education where practicable, on the fundamentals of Christian doctrine and morals, and on the history, system and claims of the Church.

2. The feasibility of preparing and publishing an illustrated handbook of inexpensive church-buildings, parish-houses and rectories of appropriate design, together with plans, specifications and estimates of cost; and also a similar

illustrated handbook of inexpensive church-furniture and other equipments suitable for missions, together with designs and prices; said handbooks, if and when published, to be available for missions requiring such advice.

The board was also authorized to act at all times as a bureau of publicity for the spread of information about the Church through the press.

The members of the board of strategy are the bishops of Missouri (president), Arkansas and Eastern Oklahoma, the Rev. H. Percy Silver (department secretary), the Rev. Philip Cook and the Rev. Edward Henry Eckel (secretary of the board), and Messrs. C. L. Johnson (department treasurer), James A. Waterworth and Seth Sheppard.

TO SOLVE OUR MISSIONARY PROBLEM

Somebody—a small group of specialists—a compact central body—a Board of Strategy—must know

I. THE FIELD:

Its area (occupied and unoccupied) and natural resources.

Its population and distribution thereof, with respect to

(a) Size and rate of growth.

(b) Urban and rural distribution.

(c) Size and distribution of negro and Indian populations.

(d) Number and classification of cities.

Nationality, political and religious antecedents of its population.

Its products and healthfulness.

Number, classification and distribution of its colleges, regarded as spheres of religious influence.

II. THE RELIGIOUS FORCES at work upon the field:

Christian and non-Christian.

Comparative strength of religious bodies and communicants in relation to the population.

Causes of relative strength and weakness.

Religious work among negroes, Indians and foreign-speaking immigrants.

The Episcopal Church:

(a) Number of churches, clergy, communicants, etc.

(b) Distribution of same.

(c) Various means and instrumentalities employed.

(d) Relative success and failure, and causes thereof.

And plan, advise and supervise accordingly.



PREACHING IN LECTURE HALL AT ZAUKAIDO

SETTLEMENT WORK IN CHINA

A VENTURE IN SOCIAL CHRISTIANITY BY THE STUDENTS OF
ST. JOHN'S UNIVERSITY

By the Reverend Y. Y. Tsu

ZAUKAIDO, or Jessfield, the suburb of Shanghai in which St. John's University is located, is fast becoming a busy factory town. It has two silk filatures, one cotton spinning mill, one flour mill, one oil mill, one tannery and some minor mills, including one for the manufacture of chemicals. They are built on both sides of the famous Soochow Creek. The village began as a little group of houses around the *do* or ferry. At present Zaukaido has a population of 5,000 families and factory workers, besides the many farmers of

the neighborhood who send their boys and girls to the factories.

The only social work in this community is that maintained by the students on the Jessfield Compound. For fifteen years the Christian Association of St. John's University has supported a free day school in the village at an expense of about \$150 a year. The Association maintains also a boarding school, with eighty pupils. Many university students serve as volunteer teachers. The other institutions doing social and religious work in the village are the

University Gate Sunday school for factory girls and the University Free Dispensary. To this will be added very soon a free day school for girls, preparations for which are being completed under the direction of Miss Marion Mitchell, of St. Mary's.

The preaching and lecture hall is the only one of its kind in the village. It opens three times a week for the present. On Sunday and Tuesday afternoons evangelistic services are held there, and on Thursdays there are lectures on various useful subjects, such as hygiene, physical culture, local self-government, natural history, etc. The speakers for both the evangelistic and the educational meetings are students of St. John's, under the supervision of Dr. Pott and myself. They are all most enthusiastic in the work.

At the formal opening of the hall the

University fife and drum corps gave their valuable service in playing in the open air in front of the hall, gathering a very large crowd for us. We had short addresses from Dr. Pott, Messrs. Jui, Wei, Yuan, Poo and Woo, telling the people our aim and the program of work to be undertaken. Gradually we hope to add to our work and make the hall the center of the social and religious life of the village.

One interesting thing is revealed by the accompanying illustrations. No more queues or "pig-tails" are to be found trailing down the backs of our people. From 1644 to 1911, we were a "queue-ful" nation; since 1911 we have been a "queue-less" nation. Such a great change speaks volumes. The mind and heart of the nation has changed. Herein lies the hope of the nation and the bright prospect of Christianity in China.



ST. JOHN'S UNIVERSITY BAND PLAYING BEFORE THE HALL

THE THREE THINGS NEEDFUL

In reply to inquiry concerning the things most needed for effective work in present-day Japan, Bishop Tucker of Kyoto has written the following statement, which is sound in policy and so illuminating as regards present conditions that we print it here:

FOR the proper carrying on of evangelistic work, provision must be made for (1) *a place of worship*, (2) *a place for parish work*, and (3) *Japanese pastor's residence*. In small towns, or in the very early stages of the work, one building may be made to serve two, or even all three of these purposes. Yet in places of any considerable size, by the time the church approaches the status of an organized congregation, and certainly before it reaches the point of self-support, it should have definite provision for all three purposes.

Several considerations show it to be essential for meeting the needs of the work that these buildings should be owned and not merely rented. In the first place there is the saving of yearly rent. Rents increase every year, but where we own the property the appreciation in value benefits us instead of becoming an ever-growing burden. It is said in Japan that seven years' rent will pay for land and building—certainly it will for the building. Next, rented buildings are never suitable for purposes of Christian work; especially is this true in regard to the church. Thirdly, the difference in the effect upon the community is more than worth the price of the land. When we buy land and put up a distinctively Christian building, people begin to take notice. They realize that we are in earnest and intend to stay. It is impossible to make them take us very seriously as long as we are in rented places. The church building itself is one of the strongest witnesses to Christianity. It is a fact that our work does not permanently prosper except in those places where we own our property. In the mission field we have to anticipate progress in acquiring property, because the ownership of the property itself is one of the

modes of promoting growth. Lastly, in many places it is impossible to rent a house for Christian work, or else we are compelled to change every little while. I might add that the amount of money that has to be spent on rented buildings, first and last, to fit them for our use, would almost put up a church.

There is another extremely important point to consider—the welfare of the congregation after it has reached the point of self-support. The development of a church, spiritually strong and financially able to maintain itself and do efficient, aggressive work under native leadership, is the great aim of our missionary endeavor. The first stage of self-support means ability to pay current expenses, i. e., salaries, upkeep and incidentals. If at this stage the church is compelled to provide for itself or to pay rent for the necessary buildings, its power of doing aggressive work is simply destroyed. For the promotion of our cause it is essential to relieve such churches from undue strain in this respect. Each one of them should have a proper church building, adequate provision for parish work, and a Japanese rectory. Given these, a self-supporting parish under a good pastor can render a service for Christianity that no number of missionaries, however large, and no amount of money otherwise spent, can perform.

We must not, indeed, run to the other extreme and over-equip. In this case not only does the cost of upkeep and running expenses constitute a burden, but also we ought not to relieve the congregation permanently of all responsibility—only give them enough to carry them through the stage where all their resources are used up in maintenance. The result of over-equipment is a hin-

drance to the work. There are, on the other hand, instances—like Christ Church, Osaka—where a congregation is kept from doing a great work for Christianity at large because of utterly insufficient equipment. In order to insure the continued progress and final success of work that we have brought up to the point of self-support, it is essential that we should turn it over to the Japanese, equipped in these three respects. The church goes without saying. A parish house is important at home, but the social customs of Japan make it *essential*. A case in point is Holy Trinity, Kyoto, which, with a beautiful church building, can do nothing among non-Christians, or in the way of advance work, because it has no parish house.

To sum up, then: In every place where we have work we should buy land as soon as possible. Even with no buildings on it the land is a guarantee to the community that we have come to stay. We should buy even in small places. To do so is a good investment from every point of view, and wherever we haven't land there is an urgent "need." Next we should, as soon as possible, put up a building, part of which can be used temporarily for a church, and the rest for a parish house. Later a proper church should be built, leaving the first building

for parish purposes, and then in larger places a rectory. In smaller ones the original building can be used for this purpose.

All central stations, i. e., stations where the priest in charge of a district resides, should be equipped in all three respects. The substations should have at least land—and one building.

Also in all central stations, apart from the direct evangelistic work, there should be philanthropic or institutional work of some kind. This brings the meaning of Christianity home to people practically in a way that no amount of preaching can do, quite apart from the actual good done. The importance of such institutions as agencies for Christian influence, for removing prejudice, for making people realize what Christianity means and stands for, makes them indispensable adjuncts of the evangelistic work. This applies to all philanthropic, social and educational work.

Both for the sake of the present efficiency and the future permanence and success of our work, we must endeavor to supply the needs of those places as yet unequipped. We cannot do it all at once, of course, but by mapping out a definite policy, taking the more urgent needs first, it will be possible to carry out the plan.

A DOCTOR'S FIRST YEAR IN CHINA

By Harold M. Morris, M. D., St. Luke's Hospital, Shanghai

IT is rather difficult to give one's impressions of the first year in Shanghai. There is, first of all, the set of impressions you receive when you arrive. Then you gradually receive a new set during the first few months. Finally by the time you have been here a little over a year, and have begun to feel somewhat as if you belonged here and were really a part of the work, you have grown into quite a new group of impressions. To get at a combination of

all these superimposed ideas is not easy.

Immediately upon my arrival in May, 1911, I naturally wished to see the hospital first of all, as it was the goal of my desires. It filled me with wonder and admiration to find such an excellent institution so far from home. The sad thing was that only half of it was open, because Dr. Tucker was single-handed and it was felt that the whole would have been too much for one man to care for, despite the great need for it all.

You can imagine how anxious I was to pitch in right away and help, and you can also imagine what a tremendous lot of good I would have done, when I knew not one syllable of Chinese. No! we must first get settled and then begin to study Chinese. If I did well in that I might begin to help a little.

Now that I have been here a little over a year, I know that if I wait to start work in the hospital until I really am proficient in Chinese, I will never do any work there. Such is the noble tongue of China! What a delight it is on a nice hot day (after lunch) to sit down with your Chinese teacher and begin to study! After perhaps three months of hard labor you find yourself able to carry on such an extensive conversation as to say "How are you?" "What time is it?" and to count up to ten. You feel very proud and disdainful when you meet a newcomer who is just beginning.

However, when the autumn came and college opened I at last began to feel that I was doing something by teaching in the medical school, which has been a part of St. John's University for several years. The teaching in this department is all in English, so that the fact of one's being a new arrival does not hinder from helping there.

Then, too, I get a chance to help in the hot weather, when Dr. Tucker has to have his holiday, and I have the work in the hospital while he is away. That experience makes me wish I could converse fluently with the patients in the hospital; but my conversation with them for the most part has to be carried on through one of our Chinese assistants, who is quite all that one could desire for a helper. These assistants are graduates of our own school, and without them I do not know how the work could go on. Being Chinese themselves, they know the Chinese mind much better than we could hope to, and so they know how to treat each individual case. Just at present one of them who has been at St. Luke's for a number of years is in the United States

planning to spend two years completing his medical studies.

At present there are two foreign nurses at St. Luke's—one of them a fairly recent arrival, and the other quite well known to readers of *THE SPIRIT OF MISSIONS*. St. Luke's would seem like a queer place without Miss Bender.

Last summer we were glad to throw open the whole of the hospital to the Chinese and they have made good use of it. The fact that it keeps so well filled is surely an answer to anybody who might question the need of such an institution in Shanghai, and when one sees the change which it produces in some of those who enter it, one does not need to ask if it is worth while.

Along with the daily hospital routine, there are, of course, attempts to convey to the patients some idea of what it is that has led us to come to China to carry on such an institution as the hospital. And here is where the native Christians lend their help in the spread of the Christian message. Every morning a service in Chinese is held in the little chapel. In the afternoon at the dispensary while a crowd of perhaps a hundred are waiting there, they are told something of Christianity. At other times services are held in the wards together with talks to individuals. So the work goes forward, and although the great majority are perhaps never seen again, yet who can tell how many of them carry away some little seed hidden deep in their hearts which, at the chosen time, will spring up and bear fruit?

Any reference to religious work at St. Luke's would be decidedly incomplete without mention of Archdeacon Thomson, venerable both as to title and years of service in China, for he came here in 1859. He still takes an active part in the religious side of the work at the hospital, and he is a splendid example to all of us for his loving and faithful devotion. How I wish some of you could receive inspiration from him, as those of us out here have the privilege of doing!

LENT AND EASTER IN A WISCONSIN SUNDAY SCHOOL

THE Sunday schools all over the country gave THE SPIRIT OF MISSIONS loyal help during Lent. The result is the addition of many new subscribers. Although the editors and the business manager have become accustomed to receiving generous lists of new subscribers from the Sunday schools, they were hardly prepared for the letter which came near the end of Lent from the superintendent of St. John's school at Grand Rapids, Wis. The bulky envelope contained forty-one new subscriptions. Since then nine other names have been sent in. St. John's school has just fifty pupils. Fifty new subscriptions means that the school has sent as many subscriptions as it has pupils. If every Sunday school in the country were to do equally well, there would be at least 450,000 new subscribers to THE SPIRIT OF MISSIONS this year. That is more than ten times as many subscribers as THE SPIRIT OF MISSIONS has altogether. No wonder the superintendent of the school says proudly that he would like to issue a challenge to any other school in the United States to equal its record.

How did these Northern Wisconsin boys and girls do so well? They simply went about the matter in a methodical way. They called on all the members of the congregation, sat down with them, and told them clearly all about the magazine. They received very few refusals. Not only have the members of the school secured these new subscribers, but they ordered fifty copies of the special Lenten number, sold every one of them, and would liked to have had fifty copies more. Everyone agrees "it has been such a pleasure this Lent to work for missions."

The Lenten work led naturally to a joyful Easter. At 3 o'clock in the

afternoon the Sunday school held its festival service. After the address the children marched around the church singing "Thou Did'st Leave Thy Throne and Thy Kingly Crown," and as they passed the chancel steps each placed his or her Lenten mite box (which was truly a "might" box) in a large box. Then the offering was presented at the altar. At the close of the service the cashier of the Grand Rapids Bank and his assistants counted the offering, so that everybody could go home for Sunday evening knowing that St. John's school had given during Lent \$65.65. Early Monday morning the superintendent bought a draft on New York with the money and mailed it to the Board of Missions, to be sent, as said, "Out into the world with our love and best wishes for other people's happiness." No wonder Easter was a great day in Grand Rapids, Wis.

The good record made by St. John's school in securing subscriptions was in part due to the phenomenal work of Master Jere D. Witter, a ten-year-old lad, who secured twenty-two subscriptions. The superintendent of the school is right when he says that "we claim to have the champion, long-distance, catch-as-catch-can subscription getter in Master Jere D. Witter." So far as the oldest person connected with THE SPIRIT OF MISSIONS can recall, no other single Sunday school pupil has sent as many new subscriptions at any one time as Master Witter. He certainly holds the record, and THE SPIRIT OF MISSIONS is grateful to him.



A NEW YORK business man, visiting Honolulu recently, gave \$14,200 for the purchase of land for St. Peter's Church for Chinese in Honolulu.

A SCHOOL ON THE YUKON

By Bertha W. Sabine



*Our hunters—320
grouse*

GATHERED from many points on the Yukon, a group of twenty-eight children of all ages, Indians and half-breeds, are under training for a more useful life, and wider outlook, than they could receive in their own homes.

White fathers, recognizing this, are sending their children to Anvik school, which in earlier years was wholly restricted to Indians. Some are from isolated camps, and some from white settlements as far as three hundred miles up the Yukon. It is an added encouragement, as well as a greater responsibility in the work, that these men seek us, rather than we them, showing their trust in us from what they have heard of Anvik during past years.

Sometimes we meet with discouragements in these cases. Last summer on a visit to the Iditarod, Mr. Chapman succeeded in having two girls from an unusually large Indian family given over to his care, and as the father was a man greatly respected in that region, was quite pleased to bring them back to us in the launch—a distance of sixty miles.

They were terribly dirty, with matted hair, and it was a task to put them in nice order, clothed from head to foot in the comfortable garments provided by our good friends of the Woman's Auxiliary of San Francisco and Montana—their own having gone up the chimney in smoke! They had pleasing faces and shy ways, but soon made friends among the little girls of our household and had begun to take their place in family life. It was Friday when they arrived; early Monday morning their father appeared

in a rowboat to take them home. "Their mother cried too much," he said, and they, in tears at being taken from new delights, most unwillingly departed, clothed in their new outfit. Let us hope they at least gained a lesson in cleanliness.

Before this, a very dear sweet-faced girl of ten years came from the village to live with us. We never had a more attractive, promising child; so sweet-tempered and willing, exceedingly quick to learn, and unusually faithful to her little duties. We all loved her, and she had spent about four months with us, when a short time ago her father came for her. She is needed to help her mother, who is not strong and has no one else for the heavier work. Greatly to her regret and to ours, her place is vacant, but she has been here long enough to have learned a good many lessons for home use, and she is still within reach of some teaching, as the village is only a mile distant. Our girls are lamenting that she cannot enjoy the delights of our house Christmas.

One of our very small boys is a "Tiny Tim" on crutches, an Indian, motherless, who had been the butt of the village children for all kinds of childish cruel-



Boys playing with steamboat of their own construction



Our latest arrivals—proud in garments furnished by the Woman's Auxiliary

ties. Here he lives a most happy life, to judge from his beaming face, and swings about on the ice, getting a share of all the play that is going on, and specially his "three square meals a day."

One of our household customs is to keep birthdays with simple gifts and a cake with lighted candles, which the hero or heroine of the day cuts and hands around, to his or her great joy. One girl, nearly ten, brought down the river by her white father in a small boat, in making acquaintance among her new friends was told the delights of birthdays, and eagerly welcomed this new joy in anticipation; but, upon being asked when hers would come she did not know. That was in the evening, and she had bidden farewell to her father. Next morning, while dressing, she looked from the window and caught sight of her father starting on his homeward journey. Downstairs she ran, screaming, half-dressed, startling the whole household, and rushing out she called loudly to her father, "I want my birthday! I want my birthday!" Hearing her cries he imagined something terrible had happened, and coming up from his boat he still heard

her cry, "I want my birthday!" He gave her the date; she quietly went up stairs again to dress, and settled down comfortably in her new life.

One of our latest arrivals is a wild little Indian girl from an up-river camp, an orphan, who has had a very hard life of labor for a woman who was no kin of hers. She was half-fed, half-clad, ill-used, and a perfect little heathen. It is hard for her to accustom herself to a life such as ours, and hard for us sometimes! but she is quick and handy, and can speak English—imperfectly—so she may tame down and learn in time. Several others are orphans, and have no home, nor anyone to care for them except the Mission. Some were dying bequests to us, and they will have to be cared for for years to come. There is no appropriation for them except as kind friends in the Church provide scholarships to help feed them, and as the Woman's Auxiliary provides their clothes. It does take a good deal for so many hungry mouths three times a day the year round; 1,095 meals, multiplied by twenty-eight this year, with extras on such feastdays as Thanksgiving and Christmas.

Some of our "children" have grown up in the Mission almost to manhood and womanhood, and these we hope may lead more useful lives in their small



Playing house. The fishing village is seen across the Anvik River



An old village friend boiling salmon heads for oil

world because of training they have gained here. Nine of these are communicants; may they prove faithful when they go out from us! All those who know our Mission story, know of Isaac Fisher, Mr. Chapman's interpreter and helper. He is a product of mission work, having been taught and cared for by Mr. Chapman since his boyhood. His own boy, just fourteen, is one of our family now, since his mother's death two years ago.

When the school bell rings morning and afternoon, everything gives way, and all the children—except our year-and-a-half-old baby, her mother and a chronic invalid—joyously start for the school room in the other house; later they return with equal joy, and each goes to next duty or to play. The older girls wash, iron, mend, make bread, and perform such like household tasks; the younger set, after play, have an hour's sewing lesson before supper. Morning and evening there are family prayers, and a weekly missionary meeting that Mr. Chapman conducts. A Sunday School and Bible story hour are part of the life. It is certainly a busy and a happy household.

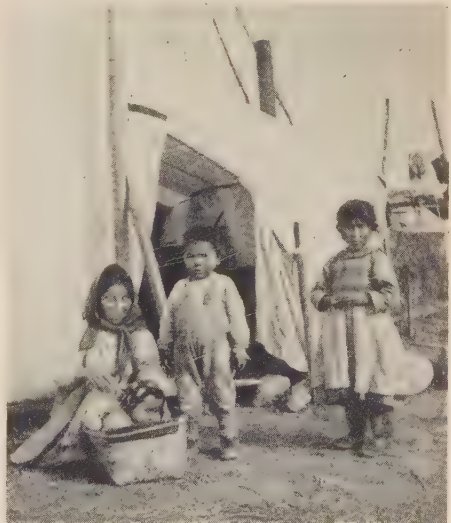
Of workers Mr. Chapman is still the

chief; Mrs. Evans is the house-mother of ten years' standing, Miss Clark is the teacher, and I, in the rôle of grandmother, ply my needle and help among the children, with regular duty as village visitor. And so our life at Anvik school goes on, year after year. Sometimes there are many things to encourage, sometimes many disappointments; sometimes a little more prosperity comes our way; sometimes it is very

difficult to make ends meet and provide for all; *this* year is one of those times. We have a fuller house, with less means than usual to supply daily wants. But our Father has never failed us through all the years, and He will help us to the end, for it is His work we are trying to accomplish.



Our lay reader, Isaac Fisher



Village group before their tent door

WHAT OTHERS ARE DOING

THE General Education Board has appropriated \$1,000,000 to ten Presbyterian colleges.

A PRESBYTERIAN clergyman in Shanghai says that he recently officiated at a wedding to which some of the Chinese guests came in automobiles.

BISHOP MONTGOMERY says that in spite of the suggestion made some months ago that the Society for the Propagation of the Gospel should reduce its grants because of insufficient income, it has determined not to take such a step. The reason given is "We are depending upon a steady and continuous expansion of income and upon the intense spirit living in our workers at home."

ONE of the Church of England missionaries in Uganda conducts a Bible class every Thursday for chiefs and their followers at the home of the prime minister, Sir Apolo Kagwa.

ABOUT 1000 boys and girls are enrolled in the thirteen Presbyterian mission schools in Persia.

THE Presbyterian congregations in Manchuria have been formed into a new presbytery. It contains three self-supporting churches.

THE Presbyterian Board of Foreign Missions has just completed "what is, all things considered, probably the finest group of mission buildings in China." There are two mission residences, a hospital, a girls' school and dormitory. The entire plant was given at one time by one layman.

AN anonymous friend has given \$50,000 to the Society for Promoting Christian Knowledge.

THE American Bible Society has issued a romanized version of the Bible in the Hingwhu dialect. In this case the word "romanized" has no doctrinal or ecclesiastical significance. It merely means that the English alphabet has been used and the words have been expressed phonetically instead of in the difficult Chinese characters. The romanization of Chinese has been frequently suggested, but conservatism has always triumphed hitherto. Perhaps the time is coming when, through the circulation of the Scriptures, China's millions will be freed from bondage to character writing.

HERE is the record of a Presbyterian missionary in South Dakota during the last three months of 1912: Services held, 31; attendance, 884; collection and subscription, \$91.56; funerals, 2; weddings, 2; churches reorganized, 1; members received on profession, 2; adult baptisms, 2; miles traveled on horseback and in rig, 1200; rattlesnakes killed, 60; hospitality to travelers who stopped at my shack, meals gratis, 40; wind and weather including 40 below zero.

A PRESBYTERIAN missionary in Korea, on a recent journey through the country, entered a village about fifteen miles away from the nearest preaching station known to him. He was the first missionary ever seen in the place. He discovered, however, that the village people were already at work building a church and had been meeting together for Christian worship in one of the houses of the village for over a year. The house had but two rooms, one eight feet square, and the other little more than half the size. When the missionary stood up to preach he found himself unable to do so on account of the low ceiling, and was compelled to give his message sitting in a chair.

FORWARD MOVEMENT NOTES

A PITTSBURGH layman says: "The Every-Member Canvass has placed it within our power at Wilksburg to take care of the apportionment, and this would be true of other places if they adopted the method."

IN 1907 one of the Baptist congregations in Toronto gave \$1,461 to home and foreign missions. Its men caught the impulse of the Laymen's Missionary Movement. The next year the offerings jumped to \$5,291, and have gone on increasing steadily ever since, reaching \$15,950 in 1912. The congregation has 590 members, so that the average gift per member for missions is \$27. The congregation is not counted a wealthy one. Before the enlarged missionary giving began the treasurer invariably reported a deficit in parish expenses at the end of the year. There are no deficits nowadays. On the contrary, during the last three years substantial amounts have been spent in improving the church plant. The congregation has increased the pastor's salary, besides paying off a considerable amount of its mortgage indebtedness.

THE first, and so far the only, parish in the Diocese of Pennsylvania to complete its apportionment for 1912-13 is St. Martin's-in-the-Fields, St. Martin's. Its apportionment is \$3,184. This amount was received before February 1st. But St. Martin's did not stop there. It has gone right on sending in offerings until on March 1st \$5,380 had been received. The Sunday school Lenten offering is still to be heard from, as well as the Woman's Auxiliary. Last year St. Martin's gave a total of \$7,072 to aid the Board in meeting the appropriations. This is an average of almost \$17 for each of the 425 communicants. Is there any other congregation in the Church that equals this record? St. Martin's uses the duplex envelope for weekly giving, but supplements it by occasional congregational thank offerings. Moreover, St. Martin's believes in

making frequent remittances to the Board of Missions. Every month since the new fiscal year began the treasurer of the Board has received a check from the treasurer of the parish. Here is the record:

September, 1912.....	\$1,171.96
October, 1912.....	1,170.99
November, 1912.....	195.35
December, 1912.....	374.36
January, 1913.....	1,118.97
February, 1913.....	1,338.84

A COMMITTEE of fifty recently made a successful canvass in St. James' Church, Providence. The work was completed in ten days. Nearly 300 regular weekly subscribers were secured for missionary support and the fund to pay the indebtedness on the parish house. More than this, the number of subscribers for parish support increased from 120 to 328. The chairman of the committee says: "To my mind the every-member canvass is the only way that all of the worshippers of the Church can be brought to contribute to the financial support of the Church's work."

THE Church of the Messiah, Providence, has used the duplex envelopes for several years. A recent canvass, however, has shown that there were many latent resources waiting to be reached. About 150 additional subscribers were secured. The treasurer reports the income for parish expenses as fifty per cent. larger, and the gifts for missions as seventy-five per cent. larger than for the preceding year.

NEARLY three years ago a missionary committee was organized in St. Augustine's Church, Wilmette, Ill. Although it contained only three members a vigorous canvass of the congregation was made and the plan of weekly offerings was adopted. One hundred and fifteen subscribers were secured from about 220 communicants. The subscriptions for extra parochial work amount to \$810 a year and are in ex-

cess of all apportionments. A member of the committee says: "We have found that instead of taking money out of the parish our subscriptions to the church have more than doubled. I think that there is growing in the parish a deeper sense of spirituality, and a more true conception of the meaning of the work of the Church on earth."

The missionary committee has been organized as a study class. Each member is expected to keep track of the progress of the Church in a certain section of the field and to report what he learns to each meeting. Some interesting information has been secured in this way, and a new demonstration has been given to the fact that "expression deepens impression." Once a month the members of the committee meet at a communion service with special intercessions for the Mission of the Church and for the work of the committee in the parish.



TRINITY parish, Newport, R. I., has been giving largely for missions, but the offerings have come from comparatively few people. Recently 100 men gathered at dinner to consider what they might do to enlist a larger number of givers. Bishop Perry, Mr. George Gordon King and others made addresses. A canvass was determined upon. One hundred and thirty-two subscribers were secured for missionary funds. Moreover, pledges for parish support were much increased, and more than \$4,000 contributed towards the debt on Church and rectory. The rector writes: "Much interest has been aroused by this movement, and although the results are not large as respects the sum of money raised, the influence has, as a whole, been distinctly beneficial."



"SEVERAL men have been entirely converted to missions and several others have been revived," is the cheering news from a parish not a thousand miles from the Atlantic Coast. "One man," says the rector, "a vestryman, sent in his check for \$50 as his year's

share for him. He is not a man of means at all."

It all came about because a new rector has been working hard to give the parish a missionary vision, something apparently it has never had. Just at the right time, his work was supplemented by a Sunday morning address by a layman, and a convention of the Laymen's Missionary Movement. "A year ago," the rector says, "the parish held three diocesan records. We owed more money for the Aged Clergy Retiring Fund, for the diocesan assessment and for diocesan missions than any other parish in the diocese. To meet these we had a deficit in the parish treasury, and less than ten people giving anything for any kind of missions. There was something given by individuals as specials, too. This was such a fierce showing that I used it as a means of interesting people in missions. The result was twenty more pledges to general missions and a very great interest in our diocesan obligations. I raised, by any means I could use, money enough to pay up these three amounts where we were in such great arrears. We went to last convention with a clean slate, but with nothing much done toward arousing the people to General Missions. Since then, I have been preparing them for that larger vision by preaching and personal teaching.

"We are now having a canvass. I had a meeting for a preliminary report yesterday afternoon and the indications are that the results will be what they are elsewhere, most successful. We have not had a missionary treasurer or a missionary committee, but we will have them both when this canvass is over. We put the duplex envelopes in the Sunday school (The Beginners' Duplex) and in one year our offerings have almost trebled. I think the Sunday school will give at least twice as much for missions, general and diocesan, as it gave last year.

"The morning light is breaking,
The darkness disappears!"

NEWS AND NOTES

The following notice has been sent to the large number who have been interested in the Conference for Church Work held in recent years in Cambridge, Mass.:

THE Advisory Council of the Conference for Church Work which in recent years has met at Cambridge held a meeting February 15, 1913, and, after taking all the circumstances into consideration, decided to intermit the meeting of the Conference this year.

The Council would call the attention of those who are interested in the work of the Cambridge Conference to the Department Conference to be held at the Cathedral in New York City the end of June.

With a view to a more permanent and effective organization of the work of the Cambridge Conference, and the enlargement of its field of usefulness, the Council proposes to call a meeting of those interested at the time of the General Convention, and it would be gratified to hear from those who may be able to attend such a meeting.

IN Trinity parish, South Norwalk, Conn., there was held in the middle of March a very successful missionary exhibit covering two days. Objects loaned from the Church Missions House constituted the exhibit, and special features in the way of addresses, missionary plays and a stereopticon lecture, filled the afternoon and evening meetings. From every point of view the effort was a great success.

JULY 10-17 are the dates for the next session of the Northfield Summer School for Women's Missionary Societies. The United Study Book "The King's Business" is by Mrs. Paul Raymond, and the Junior Book "Suggestions for Junior Missionary Leaders and Primary Class Teachers" by the Misses Applegarth and Prescott. Mrs. Helen B. Montgomery is expected to give the lectures each morning as usual. Miss Peacock will lead the Normal Study Class.

BISHOP STRANGE of East Carolina will be the Sunday preacher at the Conference of the Missionary Education Movement held at Black Mountain, N. C., during the first week of July.

GENERAL LEONARD WOOD, Chief of Staff of the army, says that the people of the United States spent more last year for automobile tires than was appropriated for the navy and that the salaries of chauffeurs amounted to more than was expended on the army. The navy appropriation was \$124,808,183, the army appropriation was \$150,035,897. Incidentally it is worth while to remember that the total of recorded gifts for Christian work abroad from all communions in the United States was \$14,942,500.

NANLING, one of the smaller stations in the District of Wuhu, needs a church. The Chinese building where services have been held is no longer adequate. There is no American missionary in the city, but Rev. F. E. Lund, of Wuhu, makes occasional visitations. Two Chinese have agreed to give \$100 each. A third may do the same. Mr. Lund has told the people that if they will raise \$600 he will try to secure \$400 from the Church Building Fund Commission in this country.

JAPANESE papers report that the magnificent temple of the Nishi Hongwanji sect of Buddhists, in Kyoto, has been heavily involved in debt, through "the enterprizes" of its "lord abbot." The obligations now amount to about \$2,500,000. The temple is immensely rich in some of the rarest art treasures in the world. No less than thirty-five *godowns*, or warehouses, are required to store them.

A FRIEND of Bishop Brent has promised to give \$4,000 for the erection of a hospital at Sagada.

IN sending a copy of the report of St. Luke's Hospital, Shanghai, for the past year, Bishop Graves calls attention to the increase of 18,000 in the number of out-patients and the increase of the total of patients treated of more than 20,000. "It follows from this," he says, "that we absolutely must have more help. Dr. Tucker must leave in the spring, he having been out his full seven years. Dr. Morris will then be left alone. St. Luke's has not the requisite foreign staff."

SECRETARY STIMSON, in his last report as Secretary of War, called attention to the fact that ten years have passed since civil government was established by the United States in the Philippines. "In this decade," he declares, "more has been done to maintain order, to develop industry and extend commerce, to increase wages and raise the standard of living, to advance education and to provide a common language, to relieve distress and eradicate disease, to train the different peoples of the Philippine Islands in the art of self-government, than was accomplished in the four preceding centuries of their history." Some specific achievements are the great improvements in the City of Manila, the increase in the railway lines from 100 miles to 700 miles, with additional trackage under way, the establishment of telegraphic communications between all important points, and the construction of 1000 miles of macadamized roads.

THE annual meeting of the International Missionary Union is to be held this year, as usual, at Clifton Springs. The dates are June 4th to 10th, both inclusive. The general theme of the meeting is to be "God Awakening the World." All foreign missionaries, whether active or retired, and all new missionaries under appointment, are invited to be present, and will be entertained during the week. Particulars can be obtained from Mrs. H. J. Bostwick, Clifton Springs, N. Y.

LET all who read this letter thank God and take courage:

"The enclosed \$10 is sent for the new Church Divinity School in Tokyo by a woman of St. Mark's parish, Philadelphia, who was given Holy Baptism fifty-five years ago on September 23d, the day the school was dedicated, as a thank offering for the opening of such a school and her baptism, and with prayers for its sixteen students and instructors. She wishes her mite could be a hundred fold larger. She requests her name to be withheld."

DR. W. W. YEN, a member of our Church in China, a son of the Rev. Y. K. Yen, one of the first clergy of the Chinese Church, and a former professor at St. John's, has been appointed minister to Berlin. Since the establishment of the Republican government at Peking Dr. Yen has been one of the assistant cabinet ministers.

THE entrance examinations for St. John's University, Shanghai, took place at the end of January. One hundred and seventy-seven applicants were examined in the city itself. Following the example of American universities, St. John's has arranged for examinations to be taken at other centers. Two hundred men in all took the examinations, but there are vacancies in the institution for only forty.

ONE of the teachers of St. Peter's Chinese mission, Honolulu, says that the knowledge of the Bible and catechism displayed by the children in her charge is marvellous. "Whole chapters of prophecies are recited by lads from eight to twelve years of age. One four-year-old repeated a psalm and sang a hymn! They really put to shame most American Sunday Schools."

ONE of the judges of China's supreme court, under the republican government, is a Christian.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Reverend Robb White, Jr., who for about four years has been stationed at Baguio, in the Philippine Islands, and who has recently been transferred to the more remote mountain station at Sagada, writes:

“WE arrived duly after the usual waits on cargadores and typhoons and with about as much mildewed stuff as a mountain trip in the rainy season usually entails. But our personal part was much more felicitous, for the children did not get wet once, and the typhoon that caught us caught us at Cevantes—exactly the only place on the whole trail suitable for being caught. Also at one bad ford I took my baby out of his hammock and carried him over in my arms. The men carrying the hammock slipped and were washed down-stream quite a distance.”

* * *

The Rev. G. F. Mosher, of Wusih, writing about visits to country out-stations, says:

“WE had a first rate time at Lok-chui-jau the other day, and admitted eleven catechumens. The interesting thing about them is that they are nearly all connected somehow with other Christians. One old man came with his grandson and granddaughter. Tsu T'a-t'a's second son's wife was one, and her adopted daughter—a woman of forty or so—another. A young man named Tsu—of another family—and his wife were two more. Tsu is the son of the first man who ever led our people to that village and who was to have been admitted also but he had to be away in Changchow. One man came by himself and the other three were from a neighboring village, Sih-ien-jau. One is the next younger brother of Zi Oen-siang, our catechist here, and the other two were a farmer and his son of fourteen. The hopeful thing is the way we are breaking away from the old custom of getting separate individuals, and now

are getting wives, children, brothers and grandchildren. Dzung-meu and I spent the late afternoon and evening in Sih-ien-jau, about sixteen li from Lok-chui. It is five times as well set up a place, and vastly more busy. In the evening there were twelve men who came to call on us on the boat. Every year sees a far brighter and more likely class of people getting interested. These people insist upon my opening in Sih-ien immediately, which of course I have no intention of doing; yet I have no doubt we shall have to do so when the time comes.”

* * *

One of our faithful missionaries in North Carolina writes as follows:

THE Church in the mountains and valleys of Western North Carolina is beginning to take hold on the hardy mountaineers as they gradually see and hear what is being done and spoken in the Saviour's name. A Baptist preacher attended the regular service held in the schoolhouse recently completed at White Oak, Polk County. Evening prayer was said and the different parts of the service were simply explained, the missionary preaching on both the scripture lessons in turn. A few weeks afterward he walked in from his distant home to tell the teacher that the memory of that beautiful service at the school house was ever in his mind and would she tell him more about the Church. She gave him some simple tracts and a copy of THE SPIRIT OF MISSIONS. Apparently the latter has done the work for he comes regularly for instructions and wants to belong and himself work in and for a church which is doing so much for others in all parts of the world. He offers us land for a schoolhouse and desires that his wife and seven children, as well as himself, be instructed for membership in the Church.

Rev. C. F. McRae, of Shanghai, writing from the house-boat on which he was making an itinerating tour among some country stations, says:

"I AM adding to my letter to tell you of rather an interesting and hitherto unusual experience which I have just had. When my boat arrived at Dzoongkoo, I was waited on by a committee from the Socialist Party, which is having a public meeting here today, with the request that I come to the meeting and deliver an address on Christianity. They kindly postponed their meeting until we had held our usual service, which today was a long one—Baptism and Holy Communion with sermon. I have seldom had a more attentive or apparently sympathetic audience than this political gathering, when I tried to expound to them the principles of Christian Socialism."

* * *

A brief message from St. Mark's, Nenana, Alaska, reads:

"It is fifty degrees below zero and all is well."

* * *

The Rev. James J. Chapman, our missionary in Nara Province, Japan, sends an interesting letter with the following explanation:

PERHAPS you can use the enclosed translation of a letter recently received from the catechist at Tatsuta, Nara Ken. The people there are strong in the faith but weak in the pocket-book. There is one man there who has some money and he will give 300 *yen* (\$150) and we need about a thousand *yen* to get a lot. The people in Tatsuta can raise 500 *yen*, I think. I shall try to get more. But they want and need a place upon which to put a building soon. There are good men around there who will come to church if we have a decent place for them to come to, as Mr. Sakaguchi says. Now it is his living room that we use. The altar is covered with a sheet between Sundays. * * * I said \$500 was necessary for the lot. I don't think one could be got for less. I said \$1,500 was necessary for a church. We can put up *something* for less than this, even

half, but we want to start right if we can. Two thousand dollars, or say \$1,750 with what the people now have, is needed. If somebody in America could give this how rejoiced we should be! It might mean one automobile less in America, but it would mean a great deal more amongst a people longing for a place of worship and a place to invite the un-Christian to come, and see and hear. I am going to have a hard time when I get back, explaining to these people and the people in several other places why I have not the means to build them a church.

Beloved Teacher Chapman:

Are your honorable wife and honorable children well? Every day I pray to God for all of you. Mr. Jo, Mr. Ogata and all here are well and working earnestly for God. At present we have five or six earnest enquirers. Please, I beg of you, work hard so that we can build a church here. Mr. Ogata will give 300 yen, Messrs. Jo and Yamazaki will give 150 yen towards a building. Besides these there are the wealthy men, Mr. Tomii and others (not Christians) who may give something. *If we build a good church good men will come.* I wish very earnestly to evangelize this place.

Please give my regards to Bishop Partridge, the Rev. Mr. Patton, and the Rev. Mr. Tyng. Also to their honorable wives please pass on our good wishes. We are praying for you every day. I wanted to write long before this, but not knowing English I put it off. It was my great fault. Please do the best you can for a church. Mr. Jo begs me to say so, too. He can't write English, either, and begs pardon for himself. Mr. Ogata, Mr. Jo, Mr. Yamazaki, Mr. Ueda, Mr. Ura, all send their most esteemed regards. How is Bishop Partridge now? Recently we had an intellectual culture meeting (Summer School) at Waka-no-ura and we had the pleasure of hearing Bishop Tucker's lectures.

My wife sends her best regards. We pray that the Grace of God and the Lord Jesus Christ may rest on your family. We salute you. We beg you to take care of yourself. Amen.

KAMETARE SAKAGUCHI,

Nammatsu Village,

(near Tatsuta town)

Ikoma District,

Nara Province.

When do you return to Japan? I want to see you soon. The Christians also as one body are waiting.

Bishop Graves, writing from Shanghai, says:

THE confirmation classes this year are noticeably larger and all seem to have been thoroughly prepared. One Sunday afternoon I baptized two girls from St. Mary's Hall. The parents of both girls are non-Christian, but left the girls perfectly free when they desired to become Christians. This attitude of parents towards children desiring to become Christians is significant of what is taking place in China. We have had the same experience amongst the boys, and it will manifestly help to bring many more of our scholars into the Christian Church, from which they have been kept away by the influence or command of their parents.

Every station seems to feel a new stir, and that means that the work will increase and that we need the staff to handle it. So far there is not a man applying for this district. It is very necessary to have at least three clergy as soon as possible, but, of course, I do not want them unless they are the right sort.

Surely there ought to be men to whom the fact that there is abundant work to be done ought to appeal. I freely grant that we cannot promise the spectacular, but we can promise opportunity in abundance.

* * *

Here is a cheery message from Sagada, among the mountains of the Philippine Islands:

IN the mission we are pegging along quietly and steadily. We have something like 1400 people baptized, scattered over a wide and hard area, and it keeps us pretty busy. We have five good native catechists. Where we would be without them I don't like to think.

* * *

Rev. F. E. Lund, of Wuhu, tells this incident in connection with a visit to the out-station at Nanling:

ON going back to the school about ten o'clock at night I found in a dark corner on the street a poor boy, half frozen to death. His piteous groaning attracted my attention. His legs were already numbed and his feet

swollen and covered with chilblains which made him quite unable to move. He told me he had been driven out from his home a few days ago, as his father and younger brother were on the point of starvation. His mother died last year in the famine. I knew that it was up to me to save him. There was no one else to do it. The cold night would have finished him. So I had him carried to our school, where we gave him a warm bath and put him into new wadded clothes. During the night he was in great pain and delirious, but in the morning he seemed hale and hearty, and proved to be a most straightforward and clever little man. He is ten years old, but very small for his age. It was most interesting to see how heartily our Chinese neighbors endorsed this little bit of charity. One gave me \$2 to help pay for the clothes. Another brought two pairs of socks. Some one sent a hat and an innkeeper sent bedding. If we only had a trade school to put such boys in we could do a little work along this line and it would certainly meet with the approval of the best class, who would be sure to give substantial help. At any rate, it would be a work that the best Chinese would appreciate and understand.

* * *

Rev. Robert C. Wilson, of Zangzok, China, sends these suggestive notes:

IN Ts-daung some non-Christians of the local "country council" have given about \$4 to the improvements on our rented chapel there. In the town of Hyui-poo, near Meli, a non-Christian has given \$5 toward the purchase of our chapel there recently.

The measures against the use of opium are being carried out here with a strictness unexpected by the majority. The city officials are stricter than those in the country.

There was some bribery in the late elections, but not much considering the extension of the voting privilege.

The country about Zangzok is more free from robbery and night attacks than for several years past.

From the Shanghai School for Catechists, Wusih, China, the Rev. John W. Nichols writes on January 20th:

WE graduated four fine men at Evening Prayer last night—men the best trained we have ever had and withal the most humble—men whose one request as they left was that we would remember them continually in our prayers.

* * *

Our missionary among the Indians in Fay, Okla., writes:

OUR reading-room is open every night after service and continues to be an important part of our work. We need more games (checkers, jack straws, flinch, etc.), books and pictures. The books and magazines are not only enjoyed in the reading-room but are distributed among the white people for a radius of thirty miles around us.

* * *

Bishop Huntington, who has recently completed a trip through the country stations connected with Anking, writes:

“WE need more equipment in several places, especially in Sousung, where we have a rapidly growing work (I confirmed nine persons) in inconvenient rented quarters. There is a house there which I think we could get for about \$1,000 gold, possibly less. It was built at a cost of about \$10,000 but the family who built it decided that it was unlucky and have moved away, the chief members of the family no longer living in Sousang. It would need two or three hundred dollars more to put it in repair, but if we could buy it, I think we should have a plant worth at least \$3,000, which would be ample for our needs for a good many years to come. There would be room not only for the chapel, but also for the guest rooms, boys' and girls' day schools and quarters for the workers, and I think something to spare after that. Of course we have no money. It seems to me a chance which we ought not to let slip. It is, of course, possible that when they hear that foreigners want the house the price may rise beyond what it would be worth while for us to pay.”

Writing on January 1st Mr. C. W. Williams, of Chena, Alaska, tells of the Christmas Communion offering of the Indian congregation. His closing question is suggestive:

YESTERDAY morning the Indians at Chena village were given their Christmas Communion, at which seventeen received. They had been preparing with great earnestness for their offering, being stirred by a spirit of rivalry with Salchaket, in addition to the ordinary causes. Owing to the larger offerings usually given by Salchaket, the Anvik committee on apportionment stipulated a larger share as due from that village, although the two villages are of about the same size and earning capacity. So Chena was determined to show that they could do as much per capita as anyone, and their effort resulted in an offering of \$37.60. This, with \$5.25 given by visitors, is being sent to the Board.

I have wondered if the lesson of the Salchaket offering for Christmas, 1911, has borne any greater fruit than this. This offering means even a greater increase over the old ones than appears on the face of it, for over a dozen of the people who usually give well were visiting at other villages (Salchaket and Nenana) and whatever offerings they made went in with these other villages. Further, only the gifts of the Indians themselves are counted in that \$37.60, although usually the offerings of the mission staff are included in the offering of the village.

Do people generally show their resentment of a comparatively small assignment in the apportionment by making a large offering toward it?

* * *

A READER of long standing sends a remittance to THE SPIRIT OF MISSIONS, and remarks: “I enclose check for \$3.00 which will put me well ahead. As I am 84 years old I can hardly hope to renew it again, but my unfailing interest and best wishes are always with you.”

* * *

A DELAWARE Churchwoman recently sent \$1,000 for the New-China Fund.

LITERATURE OF MISSIONS

BOOKS RECEIVED

- THE EDUCATION OF WOMEN IN INDIA. By Minna G. Cowan, M.A. Fleming H. Revell Company, New York. Price \$1.25.
 NATHAN SITES. By S. Moore Sites. Fleming H. Revell Company, New York. Price \$1.50.
 A RAINBOW IN THE RAIN. By Jean Carter Cochran. Fleming H. Revell Company, New York. Price 50c.
 A CHINESE ST. FRANCIS. By C. Campbell Brown. Hodder & Stoughton, New York. Price \$1.00.
 THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi. Fleming H. Revell Company, New York. Price \$1.50.
 CHINA AND THE MANCHUS. By Herbert A. Giles. University Press, Cambridge, England, and G. P. Putnam's Sons, New York. Price 40c.

The Education of Women in India, by Minna G. Cowan, is a companion book to "The Education of Women in China," published two years ago by Revell. It is a comprehensive little encyclopedia of the girls' schools and colleges throughout India. The first two chapters deal in a succinct but illuminating manner with the history of the education of Indian women and with some of the large problems which present themselves to-day. The body of the book is devoted to the study of what is being done in the various provinces, and the work of important Government, private and Mission schools is taken up in some detail. Statistical tables illustrate graphically the degree of illumination to which the women of each province have attained. A chapter on the five women's universities is especially interesting.

The burden of the book is the great need for religious education among the women of India. Miss Cowan treats her subject intelligently and sympathetically, and in spite of her very humble preface she seems to have a real grasp of the situation. Her book should be of interest and value to anyone who is studying conditions, whether religious or purely educational, in modern India.

Nathan Sites: An Epic of the East, is an admirably written biography of one of the early missionaries sent to China by the American Methodist Episcopal Church. When the young junior preacher from Ohio and his bride set out on their first journey to the country of their adoption, they sailed from the New York tea wharves in the clipper ship "Cathay" in June, and rounding the Cape of Good Hope reached Foochow in September. That was in 1861; Dr. Sites died in 1897. Meanwhile strong foundations for a native Church had been laid, there was a body of some fifty ordained ministers and a membership of

more than four thousand. In 1881 the Anglo-Chinese College in Foochow had been founded, the first of its type, which thirty years later was to send so many volunteers to fight in the cause of their country's liberty.

The story of the growth of the Methodist Mission in Foochow and the central part played in it by Dr. Sites is told in a picturesque and stirring way by his wife. Particularly interesting are the accounts of the pioneer journeys drawn largely from the missionary's journals which were written especially for Mrs. Sites. The devoted character of Dr. Sites himself, no less than the sweetness and unselfish love of his wife, which cannot help shining through the modesty of her style, endear to us both the actors in this drama of the Kingdom.

The volume is well printed, and illustrated with a generous number of tinted photographs, and with twelve exceedingly dainty little landscape pictures colored by a Japanese artist.

A Rainbow in the Rain, the title page tells us, is "the Journal of Margaret Watson, a Sojourner in England, and the Letters of Chu Shien Yo, a Chinese School Boy." It is a very fanciful little love story, with enough "local color" to pass muster as plausible, though in places it makes rather large demands upon credulity. But the missionary feeling is good and the picture of Chu Shien Yo's life in the Mission school is suggestive.

The Struggle for Christian Truth in Italy is a series of lectures dealing in a rather sketchy way with the progress—or, as the author would call it, the *regress*—of Christianity in Italy. For those who are interested in the endeavors that are being made to make Protestants out of the Italians, the book should prove a useful manual. Chapter IV, dealing with the Waldensian movement is the best in the book. From many points of view the Waldensian Church deserves recognition, and therefore we are glad to see this publication. The last chapter deals with Modernism and will accordingly be of interest to many at this time.

China and the Manchus is one of the series of Cambridge Manuals of Science and Literature. The entire history of the Manchu dynasty is compressed into one hundred and forty pages. This does not allow space for much more than an out-

line, but in spite of this fact the volume is interesting, since the style is clear and the characteristics of each reign are well defined, and it is possible to gain on reading it a vivid and intelligent idea of China under the Manchus. As a hand-book for a Mission Study Class, we recommend the volume highly.

A Chinese St. Francis: The Life of Brother Mao. By C. Campbell Brown. George H. Doran Co., New York. \$1.

Mr. Brown has told the story of a remarkable life with simple directness and no little literary charm. Cheng Yung-Youan was the son of poor parents in southern China. As a baby his mother nicknamed him Yeh Mao—little wild cat. The latter part of the name clung to him through life. Mao was a man grown before he heard the Christian Gospel. For a long time he resisted its attraction. Once he had decided to follow the Christ the bitter and continued persecution of family and neighbors could not swerve him from his allegiance. He developed such patience, self-sacrifice and humility, coupled with tireless endeavor to tell the story of our Lord's love for men and His readiness to help them break the shackles of sin, that he well deserved to be likened to the great Italian saint of the thirteenth century. His persistent and finally successful effort to win his brother, Cheng Tu, to the faith, showed him to have the spirit of a St. Andrew as well.

Mr. Brown has attempted no formal biography, but has grouped in five general sections many incidents of Cheng Mao's life, both before his conversion and after he became a catechist of the English Presbyterian mission. So long as the Gospel can produce such a character as Cheng Mao none need question its revolutionary power and its ultimate triumph.

THE CONSTRUCTIVE QUARTERLY. Published in March, June, September and December. Seventy-five cents per copy. \$2.50 per annum. George H. Doran Company, 38 West 32nd Street, New York, Publishers.

With the publication of **The Constructive Quarterly** a new and powerful factor is added to the forces making for Christian reunion. The Quarterly stands for the entire body of Christianity. It describes itself as "a journal of the faith, work and thought of Christendom." The Quarterly frankly disclaims any "scheme for propagating a system for the unity of Christian churches." It does invite "the free, living and deliberate statement of actual, operative belief." It is just be-

cause of this that we believe it will be able to render an unprecedented service in the effort to bring Christian people of sundered communions together. It seeks not merely neutral ground; it endeavors to find the common standing ground for all Christian people. How extended that common ground is, becomes more evident after reading this first issue of The Constructive Quarterly.

The inspiring paper of the Rev. Dr. DuBose upon what he calls "the construing of Christianity" admirably prepares the way for the positive but considerate statements of such a diversity of writers as Mr. Wilfrid Ward, who as a Roman Catholic writes upon union among Christians; Archbishop Platon, who contributes a message from the Russian Church; and Mr. Arthur Henderson, who as a Christian and a leader in the English Labor Movement shows the close connection between religion and the needs and aspirations of the men and women who are doing the world's work.

We venture to say that the interpretation of "The Church of France Today" given by M. Georges Goyau, and of the "Reforms of Pius X" given by the Rev. John J. Wynne—both devout members of the Roman Communion—will be a revelation to many non-Roman readers. On the other hand Dean Mathews' description of the "Awakening of American Protestantism" and Bishop McConnell's statement concerning "The Significance of Conversion" will present the unsuspected phases of Baptist and Methodist thought to members of the historic communions. It is certainly interesting to a Churchman to find a Methodist bishop declaring that "The best Christian procedure would seem to be to make the child think of himself as belonging to the Kingdom of God from the beginning, and to lead him to the place where with deliberate setting of the will he ratifies for himself the principles of the Kingdom."

Any effort to bring Christian people more closely together inevitably has vital bearing upon the mission of the Church throughout the world. The Constructive Quarterly therefore recognizes that "the obligation to witness to Christ is as wide as Christendom, that the need of that witness is as wide as humanity, that only a united witness can meet this universal need."

When the achievements of 1913 in the sphere of our common Christianity come to be estimated we believe that one of the most significant events of the year will be recognized to be the publication of The Constructive Quarterly.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Africa

Miss M. S. Ridgely, of Cape Mount.

China

Hankow

Miss A. M. Clark, of Hankow.

Rev. A. M. Sherman, of Hankow.

Rev. R. E. Wood, of Ichang.

Japan

Tokyo

Rev. J. C. Ambler, of Tokyo.

Rev. P. C. Daito, of Tokyo.

Porto Rico

Rt. Rev. J. H. Van Buren, D.D.
(in Fifth Department)

The Philippines

Miss Ellen T. Hicks, of Manila.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

CARRYING THE MESSAGE

COLPORTEURS of the British and Foreign Bible Society have a great variety of experiences in the course of a year, as evidenced by this paragraph in the society's last annual report:

"Last year in South India among the Eastern Ghâts a colporteur caught sight of a tiger 'crossing his path about a furlong ahead.' In Burma a colporteur met a leopard 'face to face.' Another Burmese colporteur, who was swimming across a creek in the absence of ferry or bridge, narrowly escaped being drowned in the swollen current. At a town in Peru a Bible-seller was cruelly beaten by fanatical opponents. In Siberia two colporteurs traveling by sledge over the snow lost their way in a blizzard, until they were rescued by the sound of a village church bell which tolls all night during storms. Amid the widespread insurrection and anarchy in Persia one of our colporteurs was arrested and charged with being either a spy or an assassin. In the far north of Russia Colporteur Maslennikoff, who had met with an accident, landed last June at the Solovetski Monastery, beyond Archangel. Here the Russian monks not only treated him with the utmost kindness, but took charge of his colportage, and sold for him 500 copies of the Scriptures."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe the appointment of Deaconess Bertha B. Mills, of Philadelphia, as woman worker at Allakaket in place of Deaconess Clara M. Carter was approved by the Executive Committee on March 11th.

At the same meeting the Bishop's appointment of Miss Rhea G. Pumphrey, of Philadelphia, to Allakaket in place of Miss Anne E. Cady, whose resignation because of illness has been accepted, to date from September 1st, 1913, was approved.

At the meeting of the Executive Committee on March 11th, the resignation of Miss Alma R. Lewis, of Fairbanks, was accepted to date from September 1st, 1913.

At the same meeting the resignation of Miss Louise F. Mead, of Ketchikan, was accepted, to date from February 1st, 1913.

Brazil

The Rev. John G. Meem and family, returning after furlough, left Lexington, Virginia, on March 17th and sailed from New York by the steamer "Vestris" on the 22d for Rio de Janeiro.

Haiti

The Rev. J. J. Constant, for many years a missionary in the District of Leogane, died on February 15th.

Hankow

The Rev. Robert E. Wood on regular furlough left Ichang January 21st and, travelling by way of Siberia and London, arrived at New York on March 16th.

The Rev. Edward Walker, who was appointed on November 12th, sailed from Marseilles by the steamer "Kamo Maru" on March 22d.

Mr. Robert A. Kemp, on regular furlough, with his wife and baby sailed from Shanghai by the steamer "Korea" on February 7th and arrived at San Francisco on March 4th.

Mr. T. J. Hollander, on furlough, with his family left Hankow about March 1st for England.

Dr. Mary V. Glenton, returning because of illness, sailed from Shanghai on March 7th for London. She expects to reach New York about May 15th.

Miss Alice M. Clark, on regular furlough, sailed from Southampton by the steamer "Oceanic" on February 26th, arrived at New York on March 4th and proceeded to her home at Skaneateles, N. Y.

Miss Louise L. Phelps, who sailed from Vancouver on December 26th, arrived at Hankow on January 19th.

Kyoto

At the request of Bishop Tucker the appointment of Mr. Louis Ashby Peatross, of Norfolk, Va., was approved by the Executive Committee on March 11th, to take effect from the date of his ordination to the diaconate.

Mexico

Miss Mattie Creel Peters reached Mexico City on February 10th and entered at once upon her duties as House Principal of the Mary Josephine Hooker Memorial School.

Porto Rico

At the request of Bishop Knight the appointment of the Rev. R. S. Nichols as Archdeacon of Porto Rico and Haiti until January 1st, 1914, was approved at the meeting of the Executive Committee on March 11th.

Shanghai

At the request of Bishop Graves the appointment of Mrs. W. H. Standing, as a woman worker in the Shanghai District, was formally approved by the Executive Committee on March 11th.

The Rev. and Mrs. B. L. Ancell, who sailed from San Francisco on January 9th, arrived at Shanghai on February 2d.

The Rev. T. L. Sinclair, on regular furlough, sailed from Shanghai by the "Tenyo Maru" on January 20th and reached his home at Naxera, Gloucester Co., Va., on February 22d.

Miss Annette B. Richmond, who sailed from San Francisco on January 9th, arrived at Shanghai on February 2d.

Tokyo

The resignation on January 1st, 1913, of the Rev. William H. Smart, of Ashikaga has been accepted by Bishop McKim and the Executive Committee.

The Rev. A. W. Cooke and family, who sailed from Yokohama by the "Shinyo Maru" on February 22d, arrived at San Francisco on March 10th.

Dr. R. B. Teusler, having been granted a special leave of absence by Bishop McKim and the Board of Missions, sailed from Yokohama by the steamer "Korea" on February 15th, arrived at San Francisco on March 4th and reached New York on the 8th.

Wuhu

Mrs. C. F. Lindstrom, returning after leave of absence because of illness, is to leave her home at Torhamn, Sweden, about the 15th of April for Kiukiang, China.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



How they play at Whirlwind

UNITED OFFERING DAYS AMONG OUR INDIANS

IN OKLAHOMA

By Harriet M. Bedell

THE work of this mission is so varied and each department seems so important that I find it difficult to decide upon what to base a report of it.

Whirlwind being the center of our activities I will start here. Christmas was a very joyous time, and the weather being fair, a great many visiting Indians were here. On Christmas Eve we had our tree and the distribution of gifts which we were enabled to make from the splendid boxes sent from several branches of the Woman's Auxiliary and Juniors. Everybody, from the babies to the old, old Indians, was very happy, and received gifts which gave not only pleasure but comfort. The school told the story of our Lord's Birth in different ways, and no part of the program was more enjoyed than the reciting of "Glory to God in the highest," by the smallest pupils, who understand but little

English. The service on Christmas morning was very impressive. The church was prettily decorated by the young people, who carried out their own ideas; and the result was beautiful, the Indian being naturally artistic.

A ten days' vacation enabled the Indians to visit their friends, and the day after Christmas there were very few of them in camp. I spent my vacation in Chickasha, with the diocesan president of the Woman's Auxiliary. There I gave talks to the Sunday-school, Woman's Auxiliary, Woman's College, and, at our "Epiphany tea," on the United Offering. The Juniors there entertained me very pleasantly.

On the way to Chickasha, I stopped off at Chilocco, at the home of the Rev. L. J. H. Wooden, now in charge of our work. On Friday night there was an impromptu entertainment, including the singing of carols and the distribution of gifts. We have about a hundred members of the Church here, and go once a month to minister to them. The super-

intendent is very cordial to us, and allows me to work freely among the students. I have been going there for five years, and have always been made very welcome. We expect to have ready a large class in the spring.

School reopened on the ninth of January, and since that time we have been busy, almost overwhelmed at times, on account of so much sickness, not only in our own camp, but elsewhere. Within the last three months I have made visits to Watonga, Deer Creek, Thomas, Old Crow and Etna.

Almost every night after school there have been patients to care for, so the sewing-class had to be given up; but the girls have been mending, etc., in school, each one spending a few minutes each day with her needle. They like the change, and it is so satisfactory that I shall continue it.

We have service every night at seven, and the school attends in a body, meeting in the guild house and marching to the church. The schoolboys are in the choir. Much of the service is interpreted in Cheyenne by our faithful deacon. There being no written language, he interprets directly from the English.

Our reading room is an important part of our work, and is open until nine o'clock every night after service. The young people play quiet games, read, look at pictures, or write letters. In many of the *tepee* homes there is no light save that from a fire in a hole in the ground or perhaps a lantern. By opening the reading room we prevent much camp loafing, and often opportunities come for a little talk with some one.

Blind Bull came in one night, to talk about his daughter being confirmed. In the course of the conversation I suggested his taking the step, too. He said he would think about it, and told the following dream:

"A long time ago I had a dream. Heaven opened, and a ladder was dropped to the earth. An Indian came down and told me that Jesus was God, and that I should follow His teaching as

taught by the white man. I have tried to do this."

I told him I believed he did as far as he knew, and he has promised to come to hear more about the Church. Will you join us in the prayer that he will find his way to the fold?

This is just one of many such experiences. A picture sometimes arouses interest, and I hear at my desk, "*Vic-sehia*," (my Indian name) "what's this?"

Mrs. Antelope died on February fourth. She had been ill a long time, and during the last few weeks she wanted me with her all the time, but on account of the school I could go only on Saturday, except once when she was very bad. A great many Indians had gathered there each time, and they assembled in a large *tepee* belonging to Crooked Nose (*Mote gay is*) for me to talk to them.

Several visits were made among Indians at Deer Creek. The evening camp fire, with its stories, is so interesting. It is an old Indian custom for the son-in-law never to be in the presence of or to speak to the mother-in-law, so she cannot live in the house with her married daughter, but has her own *tepee* in the yard. One old woman invited me into her *tepee*, and told the other side of the Indian troubles, that we read of in history. It was most pathetic, how the soldiers drove them all, women and children, from their homes, shooting them as they went. On one occasion a storm arose which made the soldiers go back. The Indians gathered in a cañon, and when they found how many of their number were missing, they spent the night wailing.

Our work is very worth while. Many of the Indians are not yet Christians, some are "on the fence," and those who have started on the "Jesus' road," as they like to call the Church, need careful and constant teaching on account of the inwrought traits of character and their religious nature. Everything they do has a religious ceremony. Our Church is growing slowly. The Indians like our worship, with its fasts, etc., and

our only discouragement is lack of funds and helpers. Our good bishop is doing all he can, and much of the discouragement flies, working under him.

On January first I completed five years among these Indians, and during that time my interest and enthusiasm have never lessened. I have come very close to the Cheyennes, and go in and out among them like one of their own. They always make me very welcome, even the medicine men and others who are not Christians.

In a few years the restrictions will be removed by the Government, and the Cheyenne will no longer be a ward, but an independent citizen. They have so little idea of the value of money and time that for the older ones it will be serious, and they will need friends more than they have ever needed them before. We are trying in our Christian teaching to prepare them for this time. We are also, in our visits, trying to encourage the developing of one spot which they may call home. All of this is slow, and only with your help and prayers can we accomplish very much among the older Indians.



"I go in and out among them like one of their own"

VISITING IN ONEIDA

By Sister Lillian

ONE bright August day John Quincy Adams brought his horse and buggy to our door, and we started about noon. John Quincy is our senior warden, faithful and kind and always so willing to help us in our work by letting us have the horse and buggy.

The first stop was at the house of some white people. Since Oneida has become a township great changes are taking place. These people are building their little homes and cultivating the fertile land, and Oneida is fast becoming a new country. We always try to welcome all new comers, and so stop at all the houses as we drive along.

This family we had met before, as two of the children had attended our Sunday-school when they lived near. We had missed them for some weeks, but were glad to find them in their new home, but sorry they were too far off to get to Sunday-school. Here was a child of nearly two years still unbaptized. We had urged its baptism before and now spoke of it again.

The next stop was at an Indian home. By this time it was raining, and our beautiful day was a thing of the past. In this house we found a mother and eight children, who greeted us warmly, helped us out of the buggy and cared for the horse during our stay. This family had all been made Christians. The father and mother take turns in coming to church with the older children, and although five miles away, are present nearly every Sunday, many times walking the distance both ways.

We made eight visits that trip, but will mention but one other in contrast to the first one. As we drove along a little log hut came into view. As we approached we saw a woman with a baby in her arms and a small child by her side, coming out of the house, apparently to meet us. She waved her hand as we stopped, and came rapidly towards us, saying: "Sisters, we are so glad to see you.

Me bring baby to Church next Sunday; just waiting for my man to come home, he wanted to go, too." (The husband was away at work.) "Sorry to wait so long for baptizing." (The baby was a month old.) "Have you a horse?" I asked, for I saw no place for keeping one. "Oh, no; we walk—that reason I'm waiting for my man to come home." The distance was fully five miles.

"Poor Indians!" we say; yes, but many a lesson is brought home to us as we behold them in their simplicity and loneliness—such childlike love and obedience.

WINTERING AT ONIGUM

By Pauline Colby

MY day begins about six o'clock. During the very cold weather I first glance at my thermometers. This morning I found the mercury in the house just above the freezing point, on the porch twenty degrees below zero. I proceeded to get my fires, which had been banked up for the night, into an active blaze and to prepare my breakfast. After that was disposed of and a half-hour spent quietly in reading and preparation for the day, I set my house in order and brought in wood and ice. All this by lantern light; but now day began to break, and when the sun rose, with two magnificent "sun dogs," I knew what to expect of the weather. The next two hours I was busy in getting some lace work ready for waiting workers, then there was a lengthy interview with a man about delivering and sawing wood for use at home and in the guild house. Next came a request for medicine for a sick baby. Then I prepared the noonday meal for myself and the man who was sawing wood for me, and after partaking of that repast, and clearing up afterwards, I got my mail.

In that, among other letters, I found one from one of my Sunday-school pupils, who has recently moved away from the reservation. He reminded me that I had promised him a Bible and some Sunday-school leaflets, so that he might

keep on with his lessons; also that he had, during the fortnight's school vacation, trapped a number of weasels. This same mail contained the coveted Bible, and I repacked it, wrote the boy a long letter, encouraging him to continue his reading and study, and mailed the book and letter. Then I looked over and prepared some work for our next guild meeting. A friend had kindly sent me a quantity of very nice sample pieces of dry goods, and these we will convert into quilts, for which there is always a ready sale among the Indians. The proceeds of these sales go partly towards the United Offering and partly to pay the church dues here.

In the course of the afternoon there were several lace makers in, to return finished work and get fresh pieces to make. Then came an old, old woman and her small great-grandchild. They had crossed the lake, drawing a little sled on which to carry back their weekly rations of pork, flour, tea, sugar, soap and matches. They told me, that through some mistake they had been overlooked and had received no gifts from the Christmas tree. Fortunately I found among the mission things some good warm clothing that filled their hearts with joy, and a doll for little Mary, that quite eclipsed the warm stockings and other useful things.

By this time it was dusk, and the wood and ice had to be brought in for the night. Some neighbors dropped in and I read aloud from a new Christmas book.

Thus I find plenty to do beside teaching lace making, in Auxiliary work, Sunday-school teaching, helping to minister to the sick and aged, sometimes baptizing the dying and burying the dead after preparing with my own hands the rude box which the Government furnishes and making of it a seemly coffin. I think that the care of twenty girls in a small Church school, for whose spiritual, moral, mental and physical welfare I was in a large measure responsible, was excellent training for my work here.

NOTES ON THE FEBRUARY CONFERENCE

WOMEN gathered from eleven diocesan branches to hear the report from Massachusetts on their "Ideal of the Woman's Auxiliary to the Board of Missions."

The representation was from Bethlehem, California, Connecticut, Long Island, Massachusetts, Newark, New York, New Jersey, Pennsylvania, South Dakota and Western Massachusetts.

At ten o'clock Bishop Lloyd celebrated the Holy Communion in the chapel, and following the service in the board room Mr. Wood gave ten minutes' talk on current events in the mission field. A few reports were then made upon recent meetings—the Institute for the women of the Seventh Department, held in Kansas City; for the Iowa branch, in Des Moines; for the Long Island branch, in Brooklyn, and the apprentices' classes of the Domestic Committee of New York, in which young women are being trained to take leadership in the Auxiliary, and especially to learn methods of presenting the Auxiliary and Domestic missionary work at meetings.

The subject of the day was then presented by Mrs. Lowell, President of the Massachusetts branch.

It is next to impossible for a group of women who have been associated for years with the various phases of any organization to disabuse their minds of its *present* working conditions long enough to conceive of what it would be in an ideal capacity.

The Woman's Auxiliary in rendering its splendid service of the past has largely regulated its action by two things: First, by the *desire* of the Board of Missions for *help* in the support of its work; second, by the *response* that it has been able to get from the women in the parishes. Within the last two years great changes have taken place, as the result of the changed apportionment system, both in regard to what the Board expects of its Auxiliary and in the enlarged opportunity which is thereby presented to us in the parishes. It is evident that this must mean a readjustment of our outlook and methods of work and the careful consideration of a policy by which to guide our actions. Let us, then, forget for the time being, all those phases through which we have passed and the con-

ditions under which we have worked, and on the basis of what the Board *now* expects of us and the *new situation* in the parishes, outline our ideal of what the present Woman's Auxiliary should be.

First—The Board expects that we shall do *everything in our power* to further the work for which it stands. What does the Board stand for? Ideally, for the discovery of how and where the Church may give her *best* service in the extension of the Kingdom of God, and for the education of the Church until she accepts her responsibility for this service. It follows that we, as its Auxiliary, must aid the Board, not only by our constant endeavor to *know* what is needed, but also through our effort to *meet* the need, both by our own missionary activity, and by that of others whose interest we can gain for the Cause we serve.

Second—The new situation in the parish is as follows, in the Diocese of Massachusetts: The apportionment now covers the *gifts under appropriation* of the whole parish, including the Sunday-school and Woman's Auxiliary. The Sunday-school continues to give as a group, but the Auxiliary, following the recommendation of its Diocesan Committee, takes part, not as a group, but by its members individually, giving as parishioners. At first sight it would seem as though this would greatly simplify the Auxiliary's organic work, reducing it to matters of specials, boxes and the United Offering, but there is another side to the question. The newly awakened sense of missionary responsibility, which is rapidly making itself evident in the parishes, offers to us an unprecedented opportunity to make the problems of those who represent us in the Mission Field so widely known that many will gladly aid the Board of Missions in its efforts to solve them. Hence it becomes peculiarly our responsibility, as loyal members of the Auxiliary, to see to it that our parish apportionment is met, so far, at least, as the women are concerned, by the fair and intelligent support of every woman in the parish. Also, that we offer to all a chance to share with us in whatever special interests we take up, and in the United Offering.

Based on these two things, it would seem that the ideal Auxiliary Branch ought to be a sort of dynamo for the generation of missionary activity in every part of the parish, especially, of course, among the girls and women.

When we turn to the practical application of such an ideal, we are confronted with the inevitable difficulties of conflicting claims. Two types of parishes are perhaps most common and will serve for purpose of illustration. First, the rural parish where

there is just one set of women to do all the work, and the problem is how to get due recognition for each department—parish, local charity and missions. Second, the large city parish where there are many groups of workers, often with no special connecting purpose. Our problem, in both cases, is how to gain the willing coöperation of *all* women in the task for which the Church created its Board of Missions, the extension of the Kingdom of God.

Suppose, in the case of the city parish, about twenty per cent. of the women are actively interested in missions, forty per cent. are particularly and often exclusively occupied with other parish activities—Sunday-school, Guild, Mothers' Meetings, Girls' Friendly Society, etc., and the rest not definitely connected with anything. How shall the twenty per cent. make their enthusiasm so vital and so reasonable that the other eighty per cent. will inevitably catch the infection and become loyal supporters of the Church's Mission? Surely not by continuing to meet and work indefinitely as twenty per cent., not by confining their meetings to one time, one place and one kind of work. Surely not by holding exclusively to one set of interests and ignoring those of others. If we in the Auxiliary would have others share in the work for which we stand, we must, in a measure, take part in theirs. We must send our members into the Sunday-school, Girls' Friendly Guild, etc., recognizing that some of us can do our most satisfactory Auxiliary work through these organizations and confident that as a result their members will in turn also make our interests their own.

In certain parishes in Massachusetts, so strong has become the conviction that our best work under present conditions can only be done in *organic* connection with others, that the Woman's Auxiliary has been the prime mover in the organization of a general parish guild within which it constitutes one of the departments, constantly seeking to inspire and help all the women to make conscious and intelligent use of their special lines of work for the strengthening of the Church's Mission.

The ultimate result of such a Guild, leavened by the enthusiasm of an ideal Auxiliary Department, would be that every woman would become in some measure *actively auxiliary* to the Board of Missions, and would thereby take her part in the extension of the Kingdom.

In the case of the rural parish, this general guild is practically a necessity, and in consequence the problem of coöperative work seems easier of solution.

After all, does it not follow that the chief necessity is that we and others gain a clear understanding of the real *unity of purpose*

which *fundamentally* should unite us all? The extension of the Kingdom of God is the thing for which all true Christians must stand, and for the accomplishment of which all groups of workers, no matter how various their methods, must strive.

The Board of Missions itself was organized by the Church to attend to but a part of this task, and though its scope will, we hope, soon be enlarged, so as to include much more than what is now covered by the term Domestic and Foreign Missions, there will always be a sense in which women, as completely loyal Christians and Church members, must take part in the parish activities for which the Board does not stand, but which, none the less, tend to the Extension of the Kingdom of God.

To sum up: The ideal Auxiliary must owe its loyalty, first, to Christ, whose Kingdom it seeks to establish; second, to our Church, which is a missionary society; third, to the Board of Missions to which it is specifically Auxiliary.

It must act in two ways: First, by direct work for the Mission Field, i. e., prayers, offerings, boxes. Second, by indirect work, the upbuilding of the missionary fabric of the parish which will ultimately strengthen the Board work, i. e., educational work through the Guild, Auxiliary, Sunday-school and other organizations, and sympathetic coöperation with women of *all* interests.

To close with a definite policy as to the methods which may be employed in a parish in the realization of our ideal:

Our Aim shall be to act as a leaven in parochial life, stimulating all women to take part in the extension of the Kingdom by coöperation with the Board of Missions.

Our Organization shall be a representative group, closely related to all women workers in the parish, and capable of indefinite enlargement.

Our Membership shall include all baptized women of our Church, who desire to be members, and who by their prayers, work and gifts are helping the Missionary cause, through the Board.

Meetings shall be of two kinds: First, for actual and definite work. Second, general meetings for all departments, for inspiration and the increase of knowledge.

Missionary Education, which is probably the most valuable means of realizing our aim, may be conducted by the following methods: First, Missions Study Classes; second, Normal Training; third, Institutes; fourth, Programme Meetings; fifth, Summer Conferences.

In order that we may realize the strength and inspiration that result from fellowship in this great organization, as well as to encourage the contribution and exchange of

ideas, that make for greater efficiency in our work, we would recommend: *First*, that branches take part in *every way possible*, through their delegates, in diocesan, district and neighborhood conferences; *second*, that branches keep in close touch with diocesan officers through visits, letters and reports, and by prompt replies to questions; and *finally*, that we do our full share in interdenominational work, when the opportunity is given, and coöperate as far as we may with the women of other Communions in the extension of Christ's Kingdom.

At the conclusion of this report the first point brought up was the relation of the Woman's Auxiliary to the present apportionment plan, and while Massachusetts encourages the members of the Auxiliary to make their missionary contributions simply as members of the parish, through the parish treasurer, Connecticut has devised a plan by which the systematic gifts of the Auxiliary are divided in halves, one-half going to the parish treasurer to count on the apportionment, while the other half is kept in the Auxiliary and is devoted to its specials. The women present expressed a great deal of concern with regard to delays that often take place in forwarding the Auxiliary money from the different parishes, and their wish that some method might be devised by which it could be more promptly forwarded.

The question arising as to the advisability of the Auxiliary working in connection with a parish guild, Miss Corey of Massachusetts explained the very successful workings in a parish of that diocese, where the women are so organized, being divided into different committees—such as parochial, diocesan, domestic and foreign (which is the Woman's Auxiliary), Junior (or the Junior Department), boys' club, etc. These committees meet weekly by themselves, and four times in the year assemble as the entire guild, when reports of the different committees are presented and discussed. Missionary speakers frequently attend these combined meetings, and a large part of the money goes to missions. Mrs. Phelps of New Jersey emphasized the point that if the members of

the guild meet together in this way they necessarily hear of missions, and so take an interest in them.

Miss Corey suggested that every parish should have a program committee to plan the work for the whole year, and that there should be actual and definite work undertaken for the mission field.

THE DIOCESAN OFFICERS' CONFERENCE

ON April 17, the third Thursday in the month, the conference of Diocesan Officers will be held at the Church Missions Home. The Holy Communion will be celebrated at ten o'clock, and the conference will follow, closing with noon-day prayers. The subject of the day will be, "What Are the Most Important Problems of the Triennial of 1913?" and the conference will be conducted by the New York branch. Contributions to the discussion are looked for from all officers present and will be gladly received from those who cannot attend.

SHALL YOU BE AT THE TRIENNIAL?

WILL *every member* of the Woman's Auxiliary, who expects to be in New York at any time between October 7 and 21, write to the Secretary at the Church Missions House, *within the week after seeing this notice*, answering the following questions?

1. Do you hope to attend the Triennial of the Woman's Auxiliary, next October?

2. Will you join a Study Class at that time? (See notice on Junior page.)

3. If so, would you expect to teach on returning home?

4. Which of these subjects, if offered, would you select?

(a) Mission Studies in the Bible.

(b) The Opportunity in China. The next year's course of the Educational Department. (All diocesan Educational Secretaries are expected to take this course.)

(c) The Woman's Auxiliary. A course in Its Principles and Methods.

N. B.—It is hoped to arrange the time of these classes so that they shall not interfere with the other duties and interests of these full and inspiring days.

THE JUNIOR PAGE

MISSION STUDY AT THE TRIENNIAL

IT is early to make definite announcements of what is to be done at the Triennial next October, but one notice may be given. We are hoping to have mission study classes. In Cincinnati there were six of these classes. They certainly proved successful, if popularity was the indication, for there were more members than most of the classes ought to have had. Next fall we hope to have twenty classes. Several will be for leaders in the Junior Department, and these will be graded according to the ages of the children these leaders are to teach. With twenty classes there should be room for all who wish to take advantage of such an opportunity. It is probable that the names of the leaders will not be announced before the Triennial, but they will be those who have proved themselves capable and successful leaders. Already requests for membership in these classes are coming in, and we shall be glad to have others at any time.

Two suggestions may be worth while. First, these classes are a part of the regular program of the Woman's Auxiliary Triennial meetings, and therefore will not conflict with other meetings. One or two officers have hesitated about entering their names for fear they would miss something else, but there need be no question on this ground. Second, these classes are "normal ones"—that is, the purpose is not only, or principally, to interest and instruct the members but to train them to lead classes in their own parishes or dioceses.

A JUNIOR INSTITUTE

THE second annual Institute of the Junior Department of the Woman's Auxiliary of Western New York was held at St. Paul's Church, Rochester, Jan. 23, 24 and 25. It was characterized by

a spirit of enthusiasm, joy in service, and a deep realization of the underlying motive of our work.

It was evident that a constantly growing number of leaders appreciate the advantage of these days together. Each day was gained a new realization of the threefold purpose of the Auxiliary, as we went to the altar in the morning for spiritual strength, studied together in the classes, and in the conferences gave to each other from our experience. The ever-gaining number of young women who prove their ability to do efficiently their share in the work of these conferences gives great promise for the future.

Not the least benefit which a leader gets at an Institute is the sense of being part of a great whole. The discussion of mutual problems in the conference on "The Conduct of a Junior Branch," the practical suggestions in regard to making the things shown in the conferences on "Charts" and "Manual Work," the books shown in the conference on "Publications" were most helpful. The study classes on the Japan text-books, and the Japanese exhibit, which included a model of a Shinto shrine, will make mission study much easier for the parish leaders. Special features were a box supper for older girls, with informal talks afterwards, the play "Sunlight or Candlelight," lantern slides on Japan, and a joint meeting of the Junior and Woman's Auxiliary leaders.

Wonderfully inspiring were the two sessions, led by the Rev. D. L. Ferris of Christ Church, Rochester, on teacher training by study of the Bible and the methods of the Master Teacher. Here was brought home to us the need of the Master for us and the necessity of consecration if we are to do His work. Again and again throughout the conference this note was struck; the efficiency of the leader depends on her desire for service and her dependence on God. "I can do all things through Christ which strengtheneth me."

C. L. SANDERS.

MAKING MISSIONS REAL

THE Educational Department of the Board of Missions, since September, 1912, has sold over 21,000 of its publications on Japan, besides 14,000 maps and 50,000 postcards, and has distributed a great quantity of smaller literature. The trunk of Japanese curios and costumes has been on the road constantly, and almost as many requests had to be denied as answered. The nine sets of Japanese lantern slides have been in use all the time.

These are among the effective ways of making missions real. Further detailed suggestions and announcements are given below.

ANNOUNCEMENTS

OUR two missionary plays have met with great success. They are: **The Cross Goes Westward** (Jarrett), a Mystery Play in eight scenes which can be staged at small cost and **The Brightness of His Rising** (Tyng) the only Japanese Mystery Play published this season. Either play may be had in paper covers for 10 cents.

SPECIAL attention is called to the republication of **Lady Catechism and the Child** in response to a great demand. This well-known Mystery Play by Marie E. J. Hobart is being brought out in a new edition by the Educational Department. Price in paper 35 cents postpaid. This play is written for children about ten years old. Nineteen are needed in the cast. No scenery is required, and Lady Catechism is the only character needing a special costume. The illustrations in the text are helpful in staging the play. It is especially appropriate for use at Sunday School Commencements.

Collections of Curios and Native Costumes may also be borrowed with no charge except for expressage. Application should be made as early as possible because of the great demand for this kind of thing.

Japanese and Chinese Scenery for use either in staging a play or in arranging a missionary exhibit may be rented. \$15 rental for two days and transportation charges. The scenery consists of thirty-two feet of scenic background and a native shrine.

The Lending Library—Books on missions may be borrowed from the Library of the Church Missions House by applying to the Librarian. They may be kept for two weeks. No cost except for carriage.

Postcards—The entire edition of 50,000 Japanese postcards has been exhausted. A new edition however has been ordered and will be ready by the middle of the summer.

Lantern slide lectures on the work of the Church in various fields may be borrowed from the Educational Department. No charge except for expressage.

BOOKS THAT HELP

STUDY COURSES

Senior Study Course for 1912-13

"Japan Advancing—Whither?"—paper, 40c; cloth, 60c.

Suggestions for Leaders—paper, 5c.

"They That Sat in Darkness" (Sugura)—paper, 25c; cloth, 50c.

"Japanese Girls and Women" (Bacon)—cloth, 70c.

"Story of Japan" (Murray)—paper, 60c.

"Institutions Connected with the Japanese Mission of the American Church" (Hobart)—paper, 25c.

Junior Study Course for 1912-13

"The Honorable Little Miss Love" (Newbold)—paper, 25c; cloth, 50c.

Hints for Junior Leaders—paper, 5c.

Other Study Courses

"The Conquest of the Continent" (Burleson)—paper, 35c; cloth, 50c.

"Conquerors of the Continent" (Gardner), for Juniors—paper, 25c.

For Sunday Schools

"Ten Lessons on Japan Advancing" (Gardner)—paper, 10c.

"The Helping Hand in the Sunrise Kingdom" (Osgood)—paper, 15c. These lessons are arranged in six chapters so as to provide a shorter course on Japan for young people. They have over twenty-five illustrations.

"The Making of Modern Crusaders" (Prepared by the Committee on Missions and Activities of the General Board of Religious Education)—Paper, 20c. A textbook setting forth the latest and most approved methods for teaching Missions in the Sunday School.

A LIST OF LEAFLETS

A request has been made that a list of the available leaflets be published in The Spirit of Missions, corrected from month to month. All literature noted hereon may be had on application to the Literature Department, 281 Fourth Avenue, New York. Order by number and department. Those preceded by an asterisk are recent publications.

Africa

- 101 Our Liberian Episcopate.
- 103 The American Church in West Africa.
*A Sojourner in Liberia.

Alaska

- 805 *The Borderland of the Pole.

Brazil

- 1401 The Church's Message and Mission in Brazil.

China

- 11 Our Foreign Medical Work by Women Among Women.
- 18 The Training School for Bible Women, Hankow.
- 20 The Bible-Woman in the China Mission.
- 22 The Training School for Bible Women, Shanghai.
- 202 New China and the Church.
- 203 *St. Mary's Orphanage, Shanghai.
- 216 What the Postmaster Did Not Know.
- 247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.
- 252 Missionary Enterprise in China. Chester Holcombe.
- 258 Business Side of Missions.
- 268 *Mid Wars and Tumults. [Boone University.]

Indians

- 621 St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D.

Japan

- 324 *The Nippon Sei Ko Kwai.

Mexico

- 1600 Mexico: The Land, the People and the Church.

Negroes

- 709 The Church Among the Negroes—The American Church Institute for Negroes.
- 710 St. Augustine's School, Raleigh, N. C.
- 711 The Black Man's Need.

The Philippines

- 407 *The Cross, The Flag and The Church.

United States

- 1204 The Church in North Dakota.

Miscellaneous

- 50 Prayers for Missions.
- 912 Four Definitions.
- 920 Mid-day Intercession for Missions.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field. Bishop Graves.
- 956 *The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 A Few Facts.
- 979 Things Accomplished.
- 980 Does It Pay?
- 981 *The Apportionment, How to Treat It and How to Meet It. Rhinelander.
- 1101 Statesman's View of Christian Work Abroad. Taft.
- 1103 Concerning Specials.
- 1105 How Shall I Vote?
- 1106 Churchmen in the Laymen's Missionary Movement.
- 1107 Diocesan Committee on General Missions.
- 1108 Missionary Committee.
- 1109 Forward Movement.
- 1110 It Won't Work With Us.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leader in Every Member Canvass.
- 1117-19 Pledge Cards—Forward Movement Sets.
- 1120 Weekly Offerings for The Church's Mission.
- 1121 A Message to Men.
- 1122 System in Church Extension.
- 1301 Why Believe in Foreign Missions.
- 3055 Catalogue of Publications. [Educational Department.]

The Sunday School

- 1 *Ten Missionary Stories That Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 3 *The Sunday School Offering.

THE WOMAN'S AUXILIARY

- 1 On the Duties of Diocesan Officers.
- 6 A Suggested Form of Constitution.
- 8 A Message to a Weak Branch.
- 10 Prehistoric Days of the Woman's Auxiliary.
- 13 How Can I Help?
- 14 Why Should I Be a Member of the Woman's Auxiliary?
- 15 Sweet Amy (a story for those preparing a missionary box).
- 16 A Bit of History. 5c. each; 50c. per dozen.
- 17 A Cause for Thankfulness and a Fresh Campaign.
- 19 An Auxiliary Campaign.
- 21 On the Window Shades.
- 23 Some Thoughts for the New Year.
- 24 Lessons on the Woman's Auxiliary.

United Offering

- 2 The United Offering, What It Is.
- 3 The United Offering, How It Grows.
- 4 Who and Where Are Our United Offering Missionaries.
- 5 The Mighty Cent.
- 6 Giving Like a Little Child.
- 7 What Mary Saw: A United Offering Story.
- 8 An Offering of Life.
- 9 Alethea's Call: A United Offering Story.
- 10 Our Gift of Thanks.
- 11 What Do You Think?
- 12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is; Where It Should Be; How to Organize It
- 2 One Army—Two Departments.
- 3 Junior Pamphlet No. 1. On Prayer.
- 7 Suggestions for Junior Missionary Study.
- 8 The Kingdom: A Missionary Catechism.
- 11 Little Formica and His Brothers.
- 20 Mother Church and Her Juniors. Missionary Play.
- 25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
- Collects.
- Membership Cards. Junior and Babies' Branch, 10c. per dozen; 50 per 100.

United Offering

- 12 Juniors and the United Offering.
- 13 The Youngest Juniors and the United Offering.
- 15 Wanted: Sentries for the Outposts.
- 16 *October 9, 1913.
- 17 *Young Women and the United Offering.
- 18 WANTED: One Young Woman from Every Diocese.

Babies' Branch

- 60 The Origin of the Babies' Branch.
- 61 The Babies' Branch.
- 19 The Babies' Branch—To the Leaders.
- 21 The Babies' Branch—To the Members.
- 22 *Little Helpers All Aboard!

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to March 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 12,041.40	Alabama.....	\$ 7,555	\$ 528.29
Maine.....	5,014	919.01	Atlanta.....	4,720	742.32
Massachusetts.....	74,250	31,225.73	East Carolina.....	3,600	384.98
New Hampshire.....	5,465	1,239.50	Florida.....	4,442	1,592.86
Rhode Island.....	18,286	5,901.07	Georgia.....	4,054	574.75
Vermont.....	4,604	1,018.10	Kentucky.....	7,633	2,078.26
W. Massachusetts.....	13,426	4,454.05	Lexington.....	2,340	325.69
	177,725	56,798.86	Louisiana.....	7,813	1,743.28
Department II			Mississippi.....	4,813	783.49
Albany.....	26,043	5,123.74	North Carolina.....	5,175	1,109.80
Central New York.....	21,208	4,531.90	South Carolina.....	7,194	1,304.11
Long Island.....	63,597	9,015.30	Tennessee.....	6,944	1,201.86
Newark.....	40,050	11,500.83	Asheville.....	2,503	564.33
New Jersey.....	25,860	6,051.17	Southern Florida.....	1,869	135.90
New York.....	266,650	86,448.68		70,655	13,069.92
W. New York.....	25,643	5,659.57			
Porto Rico.....	189	10.00			
	469,240	128,341.19	Department V		
Department III			Chicago.....	45,327	8,106.88
Bethlehem.....	16,049	3,033.08	Fond du Lac.....	3,635	374.36
Delaware.....	4,951	996.74	Indianapolis.....	4,494	563.25
Easton.....	2,566	354.94	Marquette.....	2,060	137.22
Erie.....	5,328	513.93	Michigan.....	16,399	4,457.08
Harrisburg.....	10,462	1,221.35	Michigan City.....	2,501	240.27
Maryland.....	29,053	7,832.77	Milwaukee.....	14,460	1,603.08
Pennsylvania.....	157,970	33,794.75	Ohio.....	26,017	3,263.34
Pittsburgh.....	28,587	5,202.55	Quincy.....	2,352	624.60
Southern Virginia.....	15,601	2,734.48	Southern Ohio.....	13,990	4,064.74
Virginia.....	14,600	5,120.44	Springfield.....	3,158	283.95
Washington.....	21,613	8,122.44	W. Michigan.....	5,687	979.18
West Virginia.....	6,415	2,421.51		140,080	24,697.95
	313,195	71,348.98			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to Mar. 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 362.63	California.....	\$ 10,997	\$ 548.65
Duluth.....	2,943	682.57	Los Angeles.....	11,672	1,168.98
Iowa.....	8,415	722.86	Olympia.....	4,470	481.22
Minnesota.....	13,052	1,691.56	Oregon.....	3,402	1,383.46
Montana.....	4,362	721.82	Sacramento.....	2,532	322.26
Nebraska.....	5,007	668.41	Alaska.....	1,000	850.60
Kearney.....	1,780	463.00	Arizona.....	818	150.55
North Dakota.....	1,715	269.58	Eastern Oregon.....	664	40.10
South Dakota.....	3,300	1,554.37	Honolulu.....	1,900	330.70
Western Colorado.....	610	87.18	Idaho.....	1,389	76.09
Wyoming.....	1,501	190.78	Nevada.....	1,003	182.45
	\$ 53,095	\$ 7,414.76	San Joaquin.....	1,028	301.43
			Spokane.....	1,777	544.28
			The Philippines.....	500	17.50
			Utah.....	889	172.99
				\$ 44,041	\$ 6,571.26
Department VII					
Arkansas.....	\$ 3,421	\$ 336.85	Africa.....	\$ 420	\$ 154.50
Dallas.....	2,439	271.61	Brazil.....	250	
Kansas.....	3,955	681.81	Canal Zone.....		111.75
Kansas City.....	6,172	767.10	Cuba.....	840	
Missouri.....	13,574	2,414.84	Greece.....		
Texas.....	5,250	1,633.92	Haiti.....		
West Texas.....	1,975	393.91	Hankow.....	250	
Eastern Oklahoma.....	941	201.00	Kyoto.....	160	
New Mexico.....	964	189.21	Mexico.....	420	2.50
North Texas.....	298	92.90	Shanghai.....	250	
Oklahoma.....	1,110	246.69	Tokyo.....	330	
Salina.....	940	309.31	Wuhu.....		
			European Churches.....	1,680	240.59
			Foreign Miscell.....		84.07
	\$ 41,039	\$ 7,539.15		\$ 4,600	\$ 593.41
			Total.....	\$1,313,670	\$316,375.48

OFFERINGS TO PAY APPROPRIATIONS

Source	To March 1, 1913	To March 1, 1912	Increase	Decrease
1. From congregations.....	\$248,709.96	\$256,629.49		\$ 7,919.53
2. From individuals.....	27,054.89	27,132.53		77.64
3. From Sunday-schools.....	5,957.01	8,364.40		2,407.39
4. From Woman's Auxiliary.....	34,653.62	41,369.73		6,716.11
5. From interest.....	40,352.17	36,480.84	\$3,871.33	
6. Miscellaneous items.....	2,061.37	923.41	1,137.96	
Total.....	\$358,789.02	\$370,900.40		\$12,111.38
7. Woman's Auxiliary United Offering.....	36,000.00	36,000.00		
Total.....	\$394,789.02	\$406,900.40		\$12,111.38

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,379,710.31
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,577,343.43
Total receipts to date applicable on appropriations.....	394,789.02
Amount needed before August 31st, 1913.....	\$1,182,554.41

WITH THE PUBLICATION DEPARTMENT

NOTICE

FOLLOWING the method now employed by many of the important periodicals of this country, we have concluded not to send out acknowledgments of subscriptions from this office. Receipt of the magazine by the subscriber will show that the subscription has been received and entered on our books. The following month the change of date on the wrapper will indicate when the subscription expires. We ask our readers to take note of this new arrangement.

CHANGES of address are frequently sent to us by subscribers who fail in their communication to state their previous residence. To avoid any confusion which may appear to imply lack of attention on our part, subscribers will aid us greatly if they will supply us with *both old and new addresses* when ordering any change made. Three weeks' notice is always required before any new address will appear on the magazine wrapper.

MANY of our readers in remitting for their subscription to THE SPIRIT OF MISSIONS, frequently add one or more subscriptions for friends but omit to state whether the added ones are gifts from themselves or merely subscriptions that have been collected and sent in with their own. Some definite information sent with such subscriptions will be much appreciated by the Circulation Department.

THOSE parish officers that have not as yet sent for the attractive poster of THE SPIRIT OF MISSIONS which was issued from this office a short time ago should certainly do so now. Placed in a prominent position in the Church porch or parish house it will bring the missionary magazine of the Church to the attention of those who hitherto may not have known of it. This poster is for gratuitous distribution to heads of Auxiliaries, promoters of missionary meetings, Sunday-school superintendents and rectors. Upon application to the Business Manager one will be sent at once.

HOW often we are told by people that they have never heard of THE SPIRIT OF MISSIONS and therefore do not know what it stands for—the great enterprise of the Church which has not only aided the awakening of China but made possible the advance of civilization into hitherto unknown lands.

The missionary magazine of the Church needs to be better known. It should be in the home of every member of the Church.

Do you not know some friend, perhaps one of your family far away from home, whom you think should become a reader of THE SPIRIT OF MISSIONS? Why not subscribe for them for a year, and thereby arouse that interest which is the vital necessity of the Church to-day?

If you would like to do so fill out the form below, then detach and mail with a dollar enclosed to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City.

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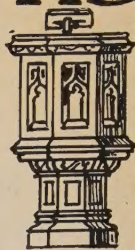
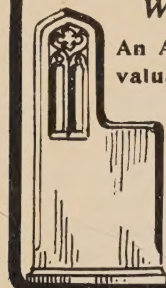
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with persons considering the formation of trusts of any kind—for themselves or for others—are solicited.

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